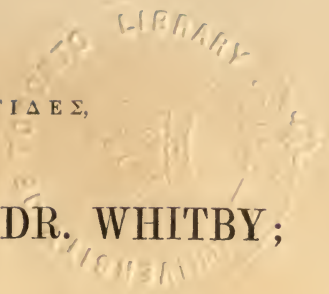




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ΤΕΤΕΡΑΙ ΦΡΟΝΤΙΔΕΣ,

OR, THE

LAST THOUGHTS OF DR. WHITBY;

CONTAINING

HIS CORRECTION OF SEVERAL PASSAGES

IN HIS

COMMENTARY ON THE NEW TESTAMENT.

TO WHICH ARE ADDED,

FIVE DISCOURSES,

ON THE SUBORDINATION OF THE SON, &c.

PUBLISHED BY HIS EXPRESS ORDER.

A NEW EDITION.

TO WHICH IS PREFIXED,

A SHORT ACCOUNT OF DR. WHITBY, WITH A CATALOGUE
OF HIS WORKS.

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CONTENTS.

	PAGE
Preface	v
A Short Account of Dr. Whitby	ix
Last Thoughts—Part I.	17
Part II.	47
A Table of the Phrases “Our Lord Jesus Christ,” or “Christ Jesus our Lord,” which occur in the Epistles	60

DISCOURSES.

I.—The Subordination of the Son to the Father	66
II.—The Son not of the same Essence as the Father	74
III.—One only God, the Supreme Creator	81
IV.—No Doctrine concerning Jesus Christ that cannot be proved from plain and direct Scripture, is of any authority	90
V.—Mystery and Revelation inconsistent	101

APPENDIX.

Extracts from Dr. Whitby’s “Treatise concerning Original Sin”	110
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P R E F A C E.

IT is rightly and truly observed by *Justin Martyr*,* in the beginning of his Exhortation to the Greeks, "That an exact scrutiny into things doth often produce conviction; that those things which we once judged to be right, are, after a more diligent inquiry into truth, found to be far otherwise."

And, truly, I am not ashamed to say *this is my very case*; for when I wrote my Commentaries on the New Testament, I went on (too hastily, I own) in the common beaten road of other reputed *orthodox* divines; conceiving, first, that the Father, Son and Holy Ghost, in one complex notion, were one and the same God, by virtue of the same *individual* essence communicated from the Father. This confused notion, I am now fully convinced, by the arguments I have offered here, and in the second part of my Reply to Dr. Waterland, to be a thing impossible, and full of gross *absurdities* and *contradictions*; and then, as a natural consequence from this doctrine, I (secondly) concluded, that those Divine Persons differed only *ἐν τρόπῳ ὑπάρξεως*, *in the manner of their existence*. And yet what that can signify in the Son, according to this doctrine, it will not, I think, be very easy intelligibly to declare.

That the difference can be only *modal*, even Dr. South hath fully demonstrated; and that this was the opinion generally received from the fourth century, may be seen in the close of my first part to Dr. Waterland. And yet the Right Rev. Bishop Bull † positively affirms, that this is rank Sabellianism, in these words: "A *person* cannot be conceived without essence, unless you make a *person* in divine matters to be nothing else but a mere mode of existence, which is manifest Sabellianism." And the judicious Dr. Cudworth ‡ tells us, "that the orthodox, anti-arian fathers did all of them zealously condemn Sabellianism, the doctrine whereof is no other but this—that there

* Orat. Cohort. ad Græcos, p. 1.

† Addo ego, personam sine essentiâ concipi non posse, nisi statueris personam in divinis nihil aliud esse quam merum *τρόπον ὑπάρξεως*, quod plane *Sabellianum*. Lib. iv. p. 439.

‡ *Cud. System*, Chap. iv. p. 605.

is but one *hypostasis*, or single individual essence of the Father, Son and Holy Ghost; and, consequently, that they were indeed but three *names*, or *notions*, or *modes*, of one and the self-same thing. Whence such absurdities as these would follow,—that the Father's begetting the Son was nothing but a *name*, *notion* or *mode* of one Deity begetting another; or else the same Deity, under one notion, begetting itself under another notion. And when, again, the *Son*, or *Word*, is said to be incarnate, and to have *suffered* death for us upon the cross, that it was nothing but a mere *logical notion* or *mode* of the Deity, under one particular *notion* or *mode* only."

That the doctrine of the Sabellians was exactly the same with that of those who style themselves the Orthodox, asserting that the Father and the Son are numerically one and the same God, is evident from the words of Athanasius* and Epiphanius;† both testifying, that to say the Father and the Son were *μονούσιαι*, or *ταυτούσιαι*, of one and the same substance, was Sabellianism. And surely, of consequence, to contend that this is the doctrine of the Church of England, is to dishonour our church, and, in effect, to charge her with that heresy which was exploded with scorn by the whole church of Christ, from the third to this present century.

In a word, all other notions of the word *person*, besides the plain and obvious one, signifying a real and intelligent agent, have been already so excellently baffled and learnedly confuted,‡ that I own I am not able to resist the shining evidence of truth; nor am I ashamed to confess my former *mistakes* and *errors* in these matters, after such strong and irresistible conviction; seeing, *humanum est errare*, all men are liable to error. And as, upon this principle, I cannot but think it the most gross hypocrisy, after such conviction, to persist in a mistake; so, without question, it is the greatest abuse of humility and free thinking to attribute such open and ingenuous acknowledgments to a wavering judgment or levity of mind.

Neither are there wanting examples of good and great men amongst the ancients to bear me out in this matter. St. Cyprian§ frankly confesses, in his Epistle to Antonianus, that he was formerly in the rigid opinion of Tertullian, that the peace of the church was never to be given to adulterers, to murderers and idolaters; and, having changed his opinion, he apologizes for it by saying, "Mea apud te et persona et causa purganda

* Οὐτὲ γὰρ υἱὸ πάτερα φρονοῦμεν ὥς οἱ Σαβέλλιοι μονούσιον. Expos. Fidei, p. 241.

† Καὶ οὐ λέγομεν ταυτούσιον, ἵνα μὴ ἡ λέξις παρὰ τίσι λεγομένη Σαβελλίῳ ἀπείκασθῃ. Anomeorum Heresis, 76, N. 7.

‡ See Dr. Clarke, Mr. Jackson and others.

§ Epist. 55.

est, ne me aliquis existimet a proposito meo leviter decessisse; et cum evangelicum vigorem primo et inter initia defenderim, postmodum videar animum meum a disciplina et censura priore flexisse." And this honest procedure, which he practised himself, he also approved in others, saying, "Non quia semel erratum est, ideo semper errandum esse, cum magis sapientibus et Deum timentibus congruat, patefactæ veritati libenter et incunctanter obsequi, quam pertinaciter, atque obstinatè reluctari;"* that a man's having once erred, is not a reason why he should continue to do so; for that it becomes wise men, and such as fear God, to yield freely and readily to truth, whenever made known to them, rather than to persist obstinately in rejecting it.

St. Austin was not more renowned for any of his works, than for his two books of *Retractions*, in which he confesseth all the errors he had committed in all his other writings.

And this my *retraction* or change of my opinion, after all my former endeavours to assert and establish a contrary doctrine, deserves the more to be considered, because it proceeds (and indeed can proceed) from me for no other reason but purely from the strong and irresistible convictions which are now upon me, that I was *mistaken*.

Nothing, I say, but the love of truth can be supposed to extort such a retraction from me, who, having already lived so long beyond the common period of life, can have nothing else to do but to prepare for my great change, and, in order thereunto, to make my peace with God and my own conscience before I die. To this purpose, I solemnly appeal to the Searcher of hearts, and call God to witness, whether I have *hastily* or *rashly* departed from the common opinion; or, rather, whether I have not *deliberately* and *calmly* weighed the arguments on both sides, drawn from scripture and antiquity.

As I have no views for this world, so it cannot be imagined, that the motives drawn from interest, ambition or secular glory, can have any place with me. Or if I had, neither can it be imagined that I would choose to dissent from the received opinion, the maintainers whereof are they who grasp honours and preferments, and think they have the best title to those advantages.

So that, upon the whole, if I have erred in changing my opinion, I desire it may be observed, that my error hath neither prejudice nor secular views to support it; and that my mistake (if such it will be reputed) hath been all along attended with constant prayers to the throne of grace, and what hath alway

* Epist. 73, edit. Oxon. p. 208.

appeared to me to be the strongest reason and most undeniable evidence.

And even yet, if any will be so kind as, *in the spirit of meekness*, to answer the arguments I have produced to justify my change, if it please God to give me the same degree of health and soundness of mind which, by his blessing and goodness I now enjoy, I promise sincerely to consider them, and to act suitably to the strength of the argument: but if any such answer is attempted with angry invectives and haughty sophistry, aiming to be wise above what is written, I must say, μένωμεν ὥσπερ ἐσμέν, i. e. *I must remain in my present sentiments*; having in this short treatise seriously considered all that I had said in my Commentary to the contrary, and fully answered the most considerable places I had then produced for confirmation of the doctrines I there *too hastily* endeavoured to establish.

I conclude with those words of St. Austin, “Errare possum, hæreticus esse nolo;” that is, *I may err, but I will not be an heretic*: as yet I must be in St. Paul’s sense,* if I would act against the dictates and strong convictions of my conscience; he having expressly said, that a heretic is one who is ἀυτοκατάκριτος, condemned in his own conscience for what he doth assert. Now, that the God of truth would give to me and all others a right understanding in all things, is the prayer of,

Your Friend

And humble Servant,

DANIEL WHITBY.

* Titus iii. 10, 11.

A SHORT
ACCOUNT OF DR. WHITBY;

TO WHICH IS ADDED,

A CATALOGUE OF HIS WORKS.

“DANIEL WHITBY was born at Rusden, or Rushden, in Northamptonshire; became a Commoner of Trinity College, in Oxford, in the year 1653; elected Scholar of that house on June 13, 1655, aged seventeen years; and nine years after that (he being then Master of Arts of four years standing) Perpetual Fellow. Afterwards he was made Chaplain to Seth [Ward] Bishop of Salisbury, Prebendary of Yatesbury, in the Cathedral Church there, in October, 1668; and in the latter end of November following, Prebendary of Husborn and Burbach. In the beginning of September, 1672, he was admitted Chantor of the said church, on the death of Mr. John South, and in few days after, he took both the degrees in divinity, being then, or soon after, Rector of St. Edmund's Church, in Salisbury. He was a person very well read in the Fathers, and in polemical divinity, especially as to the main part thereof, which is directed against Papists. He hath been all along so wholly devoted to his severer studies, that he hath scarce ever allowed himself leisure to mind any of those mean and trifling worldly concerns, which administer matter of gain, pleasure, reach, or cunning. Also, he hath not been in the least tainted with those too much, now-a-days, practised arts of fraud, cozenage and deceit.”—Thus far Mr. Wood, in his *Athenæ Oxonienses*.

He was made Prebendary of Taunton Regis, in the year 1696, and died March 24, 1725-6, aged eighty-eight years. He was very well and at church the day before he died; and returning home, was seized with a fainting, and died the night following. He was in stature short and very thin; he had a tenacious memory even to the last, and always closely applied himself to his studies. Towards the end of his life, his eye-sight failing, he made use of an amanuensis. He was ever strangely ignorant of worldly affairs, even to a degree that is scarce to be conceived. He was easy, affable, pious, devout and charitable. I shall add a Catalogue of his Works in the best manner I can, which will give him his character as a writer, which is the proper light in which he ought to be viewed, and in which he appears to be a very learned and an able man. He wrote,

1. Romish Doctrines not from the Beginning; or, a Reply to what S. C. (Serenus Cressy), a Roman Catholic, hath returned to Dr. Pierce's Sermon, preached before his Majesty at Whitehall, Feb. 1, 1662. 4to. *London*, 1664.

2. An Answer to *Sure Footing*, so far as Mr. Whitby is concerned in it. Wherein the Rule and Guide of Faith, the Interest of Reason, and the Authority of the Church in Matters of Faith, are fully handled and vindicated from the Exceptions of Mr. Sargeant and petty Flirts of *Fiat Lux*. 8vo. *Oxon*. 1666.

3. An Answer to Five Questions propounded by a Roman Catholic. Printed with an Answer to *Sure Footing*.

4. ΛΟΓΟΣ ΤΗΣ ΠΙΣΤΕΩΣ. An Endeavour to evince the Certainty of Christian Faith in general, and of the Resurrection of Christ in particular. 8vo. *Oxon*. 1671.

5. A Discourse concerning the Idolatry of the Church of Rome; wherein that Charge is justified, and the pretended Refutation of Dr. Stillingfleet's Discourse is answered. 8vo. *London*, 1674.

6. The Absurdity and Idolatry of Host-Worship proved, by shewing how it answers what is said in Scripture, and the Writings of the Fathers, to shew the Folly and Idolatry committed in the Worship of the Heathen Deities. Also a full Answer to all those Pleas by which Papists would wipe off the Charge of Idolatry. And an Appendix against Transubstantiation, with some Reflections on a late Popish Book, called *The Guide of Controversies*. 8vo. *London*, 1679.

7. A Discourse concerning the Laws, Ecclesiastical and Civil, made against Heretics, by Popes, Emperors and Kings, Provincial and General Councils, approved by the Church of Rome. Shewing, 1st, What Protestant Subjects may expect to suffer under a Popish Prince, acting according to those Laws. 2dly, That no Oath or Promise of such a Prince can give them any just Security that he will not execute these Laws upon them. With a Preface against persecuting and destroying Heretics. 4to. *London*, 1682.

N. B. This book has, in a late edition, A. D. 1723, been attributed to another. But see how Dr. Whitby claimed it to himself in his Twelve Sermons preached at the Cathedral Church of Sarum, pp. 256 and 302.

8. The Protestant Reconciler humbly pleading for Condescension to Dissenting Brethren, in things indifferent and unnecessary, for the sake of Peace. And shewing how unreasonable it is to make such things the necessary Conditions of Communion. 8vo. *London*, 1683.

N. B. There were some things contained in this book which so far incensed Bishop Ward, that he obliged him to make a retractation: I will here give you the form in which he did it, and which the Bishop imposed upon him:

“ October 9, 1683.

“ I, Daniel Whitby, Doctor of Divinity, Chantor of the Church of Sarum and Rector of the parish church of St. Edmund's, in the city and diocese of Sarum, having been the author of a book called *The Protestant Reconciler*, which, through want of prudence and deference to authority, I have caused to be printed and published, am truly and heartily sorry for the same, and for any evil influence it hath had upon the Dissenters from the Church of England, established by law, or others; and whereas it containeth several passages which, I am convinced in my conscience, are obnoxious to the canons, and do reflect upon the governors of the said Church, I do hereby openly revoke and renounce all irreverent and unmeet expressions contained therein, by which I have justly incurred the censure or displeasure of my superiors; and furthermore, whereas these two propositions have been deduced and concluded from the said book, viz.—

“ I. That it is not lawful for superiors to impose any thing in the worship of God, that is not antecedently necessary:

“ II. The duty of not offending a weak brother is inconsistent with all human authority of making laws concerning indifferent things:—

“ I do hereby openly renounce both the said propositions, being false, erroneous and schismatical; and do revoke and disclaim all tenets, positions and assertions contained in the said book from whence these positions can be inferred; and whereinsoever I have offended therein, I do heartily beg pardon of God and the Church for the same.”

9. *The Protestant Reconciler. Part II. Earnestly persuading the Dissenting Laity to join in full Communion with the Church of England: and answering all the Objections of the Nonconformists against the Lawfulness of their Submission unto the Rights and Constitutions of that Church.* 8vo. *London*, 1683.

10. *Ethices Compendium, in Usus Academicæ Juventutis.* 8vo. *Oxon.* 1684.

11. *Treatise in Confutation of the Latin Service practised and, by order of the Trent Council, continued in the Church of Rome.* 4to. *London*, 1687.

12. *The Fallibility of the Roman Church demonstrated from the manifest Error of the second Nicene and Trent Councils, which assert, that the veneration and honorary Worship of Images is a Tradition primitive and apostolical.* 4to. *London*, 1687.

13. *A Demonstration that the Church of Rome and her Councils have erred, by shewing that the Councils of Constance, Basil and Trent, have in all their Decrees touching Communion in one kind contradicted the received Doctrine of the Church of Christ. With an Appendix in answer to the 21st Chapter of the author of A Papist Misrepresented and Represented.* 4to. *London*, 1688.

14. *Treatise of Traditions. Part I. Where it is proved that we have Evidence sufficient from Tradition,—1. That the Scriptures are the Word of God. 2. That the Church of England owns the true Canon of the Books of the Old Testament. 3. That the copies of the Scripture have not been corrupted. 4. That the Romanists have no such evidence for their Traditions. 5. That the Testimony of the present Church of Rome can be no sure evidence of Apostolical Tradition. 6. What Traditions may securely be relied upon, and what not.* *London*, 1688.

15. *Treatise of Tradition. Part II. Shewing the novelty of the pretended Traditions of the Church of Rome; as being, first, not mentioned by the Ancients in their discourses of Traditions apostolical, truly so called, or so esteemed by them. Nor, secondly, in their avowed Rule or Symbol of Faith. Nor, thirdly, in the instructions given to the Clergy concerning all those things they were to teach the People. Nor, fourthly, in the examination of a Bishop at his Ordination. Nor, fifthly, in the ancient Treatises designed to instruct Christians in all the Articles of their Faith. Sixthly, from the Confessions of Romish Doctors. With an Answer to the Arguments of Mr. Mumford for Tradition; and a demonstration that the Heathens made the same plea from Tradition as the Romanists do; and that the answer of the Fathers to it do fully justify the Protestants.* 4to. *London*, 1689.

16. *Considerations humbly offered for taking the Oath of Allegiance to King William and Queen Mary.* 4to. *London*, 1689.

17. An Historical Account of some things relating to the Nature of the English Government, and the Conceptions which our Forefathers had of it; with some inferences thence made, for the satisfaction of those who scruple the Oath of Allegiance to King William and Queen Mary. 4to. *London*, 1690.

18. Discourse concerning the Truth and Certainty of the Christian Faith, from the extraordinary Gifts and Operations of the Holy Ghost, vouchsafed to the Apostles and Primitive Professors of the Faith. 4to. *London*, 1691.

19. Tractatus de vera Christi Deitate adversus Arian et Socinian Hæreses. 4to. *London*, 1691,

20. Several Sermons, in 1680, 1685.

21. A Paraphrase and Commentary on the New Testament, in 2 vols. *folio*.—The first containing the Four Gospels and Acts of the Holy Apostles.—The second, all the Epistles, with a Discourse of the Millennium; to which is added, a Chronology of the New Testament. *London*, 1703. With an Appendix, containing Examen Variantium Lectionum Joha. Millii in Novum Testamentum. *London*, 1710.

22. The Necessity and Usefulness of the Christian Revelation. 8vo. *London*, 1705.

23. Reflections on some Assertions and Opinions of Mr. Dodwell, contained in a Book entitled, An Epistolary Discourse, proving from the Scripture and First Fathers, that the Soul is a Principle naturally Mortal; shewing the Falsehood and the pernicious Consequences of them: to which is added, An Answer to a Pamphlet entitled, Some Passages on Dr. Whitby's Paraphrase and Annotations on the New Testament, contrary to Scripture and the received Doctrine of the Church of England. 8vo. *London*, 1707.

24. Sermons upon the Attributes of God, 2 vols. 8vo. *London*, 1710.

25. A Discourse concerning, 1. The True Import of the Words Election and Reprobation, and the things specified by them in the Holy Scripture.—2. The Extent of Christ's Redemption.—3. The Grace of God; wherein it is inquired, Whether it be vouchsafed sufficiently to those who improve it not, and irresistibly to those who do improve it? and, Whether Men be wholly passive in the Work of their Regeneration?—4. The Liberty of the Will in a State of Trial and Probation.—5. The Perseverance or Defectibility of the Saints; with some Reflections on the State of Heathens, the Providence and Prescience of God. 8vo. *London*, 1710.

26. Four Discourses, shewing, I. That the Apostle's Words, Rom. ix., have no relation to any Personal Election or Reprobation.

II. That the Election mentioned in St. Paul's Epistles to the Gentiles, is only that of the Gentiles to be God's Church and People.
 III. That these two Assertions of Dr. John Edwards, viz. 1. That God's Foreknowledge of all Futurities depends on his Decree, and that he foreknows them, because he hath decreed them; 2. That God did, from all Eternity, decree the Commission of all the Sins in the World,—are false, blasphemous, and render God the Author of Sin.
 IV. Being a Vindication of my Annotations from the Doctor's Cavils; to which is added, in an Appendix, A Short Answer to the Doctor's Discourse concerning the Fixed Term of Human Life. *London*, 1710.

27. Tractatus de Imputatione divina Peccati Adami posteris ejus universis in Reatum. 8vo. *London*, 1711.

28. Dissertatio de S. Scripturarum Interpretatione secundum Patrum Commentarios. In qua probatur, 1mo. Scripturam esse Regulam Fidei unicam, ex qua de omnibus Articulis Fidei creditu necessariis ad Salutem, Judicium ferendum est. 2do. Patres sive Primævos, sive subsequentes non esse idoneos S. Scripturæ Interpretes. 3tio. Non posse Controversias de S. Trinitate motas ex Patribus, Conciliis, aut Traditione vere Catholica, certo definiri. 8vo. *London*, 1714.

29. A Discourse, shewing that the Exposition which the Antenicene Fathers have given of the Texts alleged against the Reverend Dr. Clarke, by a learned Layman, are more agreeable to the Interpretations of Dr. Clarke, than to the Interpretations of that learned Layman. 8vo. *London*, 1714.

30. A Dissuasive from Inquiring into the Doctrine of the Trinity; or the Difficulties and Discouragements which attend the Study of that Doctrine. 8vo. *London*, 1714.

31. Ἡ ΑΟΡΙΚΗ ΔΑΤΠΕΙΑ. Or, a Sermon proving that Reason is to be our Guide in the choice of our Religion; and that nothing ought to be admitted as an Article of Faith which is repugnant to the common Principles of Reason, or is unintelligible to Human Understanding. With an Appendix in Vindication of it. 8vo. *London*, 1714.

32. A True Account and Confutation of the Doctrine of the Sabellians. 8vo. *London*, 1716.

33. Irrisio Dei Pannarii Romanensium. The Derision of the Brea den God worshiped in the Romish Church, gathered out of the Holy Scriptures, the Apocryphal Books and Writings of the Holy Fathers. To which is added, A Sermon preached at the Cathedral Church of Sarum, the first Sunday in Advent, 1715. 8vo. *London*, 1716.

34. An Answer to Dr. Snape's Second Letter to the Bishop of Bangor. *London*, 1717.

35. A Defence of the Propositions contained in the Lord Bishop of Bangor's Sermon, from p. 11 to p. 17; and also, of what is said in his Preservative concerning real Sincerity, and our Title to the Favour of God. 8vo. *London*, 1718.

36. *Disquisitiones Modestæ in Bulli Defensionem Fidei Nicænæ*. 8vo. *London*, 1718.

37. Sermons on several Occasions, viz.—Reason our Guide in Religion; Rules for the due understanding the Divine Attributes. The Holy Scripture our Rule of Faith. The Right of all Christians to examine the Truth of all things that are proposed to them as Articles of Faith. A sincere Inquiry an Excuse for unwilling Errors. The Assurance of an happy Immortality from a virtuous Life. The Faith once delivered to the Saints. Of Heresy. Another Gospel. The Nature of Absolution. Ritual Observations to give Place to Charity. Also an Appendix, proving that there can be no Assurance of an uninterrupted Succession of Bishops, Presbyters and Deacons, from the Days of the Apostles to our present Times, but rather a strong Presumption, if not full Evidence, to the contrary. 8vo. *London*, 1720.

38. A Reply to Dr. Waterland's Objections against Dr. Whitby's *Disquisitiones Modestæ*; shewing,—1. That he hath not answered one material Objection in the whole Book. 2. That he hath grossly misrepresented and disguised the Sentiments of the Ante-Nicene Fathers. 8vo. *London*, 1720.

39. The Second Part of a Reply to Dr. Waterland's Objections against Dr. Whitby's *Disquisitiones Modestæ*. Shewing that he hath grossly misrepresented and disguised the Sentiments of the Ante-Nicene Fathers. To which is added an Appendix; being a Defence of the First Part of the Reply. 8vo. *London*, 1721.

40. Twelve Sermons preached at the Cathedral Church of Sarum, viz.—Of the Immortality of the Soul. Of the Spiritual Nature of the Soul. Of the Duty of Delighting in God. Of moral Good and Evil. Of the Advantages of Self-denial. Of the Satisfaction of Christ. The Commands of God not grievous. The Necessity of Holiness to fit Men for Heaven. God neither advantaged by our Righteousness, nor a Sufferer by our Sins. To which are added, Two Sermons; the one concerning the Incapacity of a Popish Prince to govern a Protestant Kingdom. The other concerning the inhuman Barbarities of the Church of Rome to all whom they call Heretics or Schismatics. 8vo. *London*, 1726.

41. ΤΣΤΕΡΑΙ ΦΡΟΝΤΙΔΕΣ; or, the Last Thoughts of Dr. Whitby; containing his Correction of several Passages in his Commentary on the New Testament. To which are added, Five Discourses. *London*, 1727.

DR. WHITBY'S

LAST THOUGHTS.

SECT. I.

It is observable from Scripture, and from the Fathers of the first three centuries, that whatsoever our blessed Lord is said to *have*, as to his nature or his attributes, he is said to have by the *donation* of the Father, or as *received* from the Father: *v. g.* he has his *life* from the Father; for, as he himself saith, "As the living Father hath sent me, and I live by the Father, so he that eateth me shall live by me" (John vi. 57), which cannot be understood of his resurrection, since it was spoken in the present tense; for he doth not say, I *shall* live, but, I *live*. He hath his power to raise the dead from him (John v. 25, 26). For our Lord proves, "that the dead shall hear the voice of the Son of Man, and live;" because, "as the Father hath life in himself, so hath he given to the Son to have life in himself." And he hath also given him power to judge those whom he should thus raise: for, saith he, "the Father judgeth no man, but hath committed all judgment to the Son, sent by him" (John v. 22, 24). "He hath given him also power over all flesh, to give to them whom God hath given him eternal life" (John xvii. 2). "He gave him all power in heaven and in earth" (Matt. xxviii. 18).

Our Saviour also saith, "All that the Father hath is mine" (John xv. 16). "Because the Father loveth the Son, and hath given all things into his hand" (John iii. 35). "He is Lord of all" (Acts x. 36). "Because God made him both Lord and Christ" (Acts ii. 36), as St. Peter infers from God's raising him from the dead: "him," saith St. Paul, "hath God appointed heir of all things" (Heb. i. 2), "and hath given him to be Head over all things to the church" (Eph. i. 22 and Phil. ii. 9). "He hath exalted him, and given him a name which is above every name:" according to these words of the Psalmist, "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool" (Ps. cx. 1). "In him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9); because "it pleased the Father that in him all fulness should dwell" (Col. i. 19). Agreeably to these Scriptures, the primitive

fathers give us an account of Christ's power and dominion as derived from the supreme God and Father of all things; as you may see in the Agreement of the fathers with these sentiments, Sect. 3.

Secondly: All his offices are plainly *dependent on, relating to, or received from* the Father. The very nature of his *prophetic* office requires this, a prophet being one who is sent from God and speaketh in his name: whence he declares, during the execution of that office, that he spake not of himself; but as the Father that sent him had given him a command, so he spake (John xii. 49).

His priestly office doth also necessarily imply a relation to him whom he was to atone and reconcile by the merits of his sufferings; which sufferings, say the Scriptures, were undergone to reconcile us to God; "we being reconciled by the death of his Son" (Rom. v. 9): which, by the way, shews that 'tis unreasonable and absurd to say it was the same *individual* God-head that made satisfaction to the offended Person; for then, both being the same individual God, he must make satisfaction to himself: whereas the Scripture doth inform us, that "there is one Mediator between God and men." From whence Eusebius* infers that he is of a middle nature betwixt God and man.

As for his regal office, the Scripture plainly testifies that God hath "given him authority to execute judgment, because he is the Son of Man" (John v. 27). And the apostle tells us, "that God shall judge the world by Jesus Christ" (Rom. ii. 16). His power to confound all his enemies, and those of the church, is from that God who said unto him, "Sit thou on my right hand, till I make thine enemies thy footstool." His power to give eternal life to his faithful servants at the last day, is given him of his Father (John. xvii. 2). And when he hath thus crowned his servants, and put his enemies under his feet, then is he to give up the kingdom "to God the Father, that God may be all in all" (1 Cor. xv. 28). The mighty works he did, were done by the Father, as the Baptist testifies in these words, John iii. 34: "For he whom God hath sent, speaketh the words of God; for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand." He healed the sick that came unto him, because "the power of God was present to heal them" (Luke v. 17). He himself saith, that "the works which my Father hath *given* me [power] to do, bear witness of me, that the Father hath sent me" (John v. 36). He also confesseth that he cast out devils "by the finger of God" (Luke xi. 20); that he did these works "by the Spirit of God"

* L. i. Cont. Marc. p. 8.

(Matt. xii. 18). And again, "The Father," saith he, "that dwelleth in me, he doth the works" (John xiv. 10). That he hath all his attributes also *derived from* the Father, is generally acknowledged even by those who style themselves the Orthodox. And of necessity it must be so, since all properties flow from the essence, and in reality are only the essence partially considered, or with relation to such powers. So that when the *individual* essence is *one* and the *same*, the actions and powers flowing from that essence must be the *same*. And hence they constantly assert, that the will, power and wisdom * of the whole Trinity is one and the same; and that what one wills, does and knows, they all do, will and know, by virtue of this unity of essence.

The primitive fathers of the first three centuries do also generally agree that the Son received his power from the Father, as it hath been observed already. And particularly Hippolitus,† that "his knowledge was given him by the Father:" to which the Orthodox are forced to say, that he received this power, this dominion and these attributes, by receiving the same individual essence with the Father; which yet is a thing impossible in itself; since an individual essence cannot be communicated, for that very reason, because it is an individual, *i. e.* one and no more. Nor can three essences be one and no more, by being *connexe et conjuncte* (as Tertullian's *Thecla*, or the *Spirit of Montanus*, taught him), but only three essences joined and connected to one another.

Moreover, hence it must follow, that the same numerical essence must be *self-existent* and *not* self-existent, *communicated* and yet *incommunicable*, (as a self-existing essence must necessarily be,) *generated* and *ungenerated*, *derived* and *underived*; it being certain that the Father's essence is self-existing, uncommunicated and underived, and that the essence of the Son is not so. So that it must be an express contradiction to predicate these opposite and contradictory assertions of the same *numerical* essence. And hence it will follow, that this God must be *Deus de Deo*, and yet *Deus de Nullo*; or, which is the same thing, a self-existing Being, as he necessarily is in the Father, and yet he must communicate himself to another, who yet only is *another* by having that essence communicated to him; and he must communicate himself unto another, by continuing invariably the same that he was before;—to omit many other like absurdities. Accordingly, a learned author ‡ very well observes, "that as this doctrine would deprive both the Son and Holy Ghost of any proper essence and attributes of their own, so would it follow

* Dr. Waterland, p. 337.

† Πάσαν τὴν ἐπιστήμην παρὰ τῷ πατρὶ λαβὼν. *Contra Noetum*, p. 9.

‡ Modest Plea continued, Ans. to Query 23, p. 50.

that they are only names." For the same reason, neither can an individual power be communicated, as the same author proves in these words: "The reason why the individual knowledge or power of God cannot be communicated, any more than his individual existence, is, because they are individual, and nothing that is individual can ever be communicated from one thing to another." *Ans. to Remarks, &c., p. 230.*

Thirdly: The essence of the Father being essentially an intelligent and active essence, and so a personal essence, it is evident it cannot be communicated, unless a personal essence be communicated; and then the Person to whom it is communicated must be two Persons. From hence arise these corollaries:

First, that the Son is a real and distinct Person from the supreme God. And also,

Secondly, that he is not of one and the same individual essence with him.

First: *He is a real Person distinguished from him.* For Christ every where declares himself not to be the Father, but to *come forth from him*, to speak by his authority and commission, to do nothing of himself, but every thing by the power of the Father; nothing to his own, but every thing to his Father's glory.

And yet he speaks these things of himself considered as coming down from heaven, and with pronouns personal, and sometimes in opposition to the whole Person of the Father, as when he saith, "He that believeth in me, believeth not in me, but in him that sent me" (John xii. 44).

Secondly: *That he is not of the same individual or numerical essence with God the Father, is evident from these considerations:*

First: That where the numerical essence is one and the same, the will and actions of that essence must be one and the same. And where the will and actions are numerically distinct and diverse, there the individual essence must also be distinct and different. And this Damascen * declares to be the doctrine of the holy fathers.

Hence it demonstratively follows, that if the essence of the Father, Son and Holy Ghost, be numerically one and the same, the will, and all the other actions of these three, must be numerically one and the same: so that what the Father wills and does, the Son and Holy Ghost must will and do also.

Now to shew the inconsistency of this with the plain declarations of Holy Scripture, let it be considered,

First, that if the essence of the Son (for instance) is one and the same with that of God the Father, his will must of necessity be

* "Οι Πατέρες δι' ἁγίους ἔφασαν, ὡν ἡ ἐσία μία, τῶν καὶ ἐνέργεια μία, καὶ ὧν διάφορος ἡ ἐσία, τῶν διάφορος καὶ ἡ ἐνέργεια. C. xv. de Orthod. Fide, L. iii. p. 331, and C. xix. p. 255.

one and the same with that of God the Father. And what the Father wills, the Son must of necessity will also; that is, the will of the Father must of necessity be his will too. But this is directly inconsistent with these words of Christ, John v. 20: "I seek not mine own will, but the will of the Father which sent me."* And, ch. vi. 38, "I came down from heaven, not that I might do mine own will, but the will of him that sent me." And ch. iv. 34, "My meat is, that I may do the will of him that sent me, and that I may finish his work." For can the numerical essence send itself, and be sent by itself, and become his own legate? Neither can he that hath the same numerical will with the Father, come down from heaven not to do his own will. And here note, that all this is spoken of the will of him that came down from heaven, and therefore of the divine will of the Son.

Secondly: Where the individual essence is one and the same, the actions of that essence must be one and the same: so that what is done by the Father, must of necessity be done by the same individual essence of the Son, provided both have one essence. And yet this also is plainly inconsistent with the words of Christ and with the declarations of holy Scripture; as when Christ saith, "My doctrine is not mine, but his that sent me" (John vii. 16). Again, chap. xii. 49, 50, "The Father which sent me, he gave me a commandment what I should say, and what I should speak: as the Father hath given me a commandment, so I speak."

Now can the same individual essence send and command itself?† Or could our Lord absolutely deny that doctrine to be his, which proceeded from his own numerical essence? If "I and the Father are one," signify one in essence, it must signify one in action also; and so what one sends, the other must send; what one commands, the other must also command; and the doctrine which one teacheth, must be taught by the other also.

Again, "The works," saith he, "which I do in my Father's name," that is, by his authority, "and the work which my Father hath given me [*power*] to do, they bear witness of me"

* Nec suam, sed Patris perfecit voluntatem. *Tertull. ad. Prax.*, C. viii.

† Ἐτερον ἑαυτὸν τῷ Πατρὶ δεικνύται διὰ τοῦ ὅτι ζητῶ τὸ θέλημα τοῦ ἐμῶν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με, καὶ ἐκ τοῦ ὅρανα κατακληθῆναι ἕκ ἵνα ποιήσῃ τὸ θέλημα ἑαυτοῦ ἀλλὰ τοῦ πέμψαντός αὐτόν. *Euseb. Eccles. Theol.*, L. ii. C. vii. p. 110.

† Alium dicam oportet, ex necessitate sensus eum qui jubet, et eum qui facit. Nam nec juberet, si ipse faceret dum jubetet fieri per eum. Tamen jubebat haud sibi jussurus, si unus esset; aut sine jussu facturus, quia non expectasset ut sibi juberet. *Tertull. adv. Prax.*, C. xii. and ix. Bonum placitum patris filius perfecit mittit enim Pater, mittitur et venit *Filius*. *Iræn.*, L. iv. C. xiv. ὁ δὲ ἐντελλόμενος ἑτέρω ἐντέλλεται τινι. *Cons. Antioch. Scæ Episc. Concil.* Tom. I. ed. Lab., p. 84.

(John v. 36). But how can one of the same individual essence with the Father act in *his* name, and not in his *own* also? Again, "As the Father hath taught me, so I speak"* (John viii. 28). And, "the Father hath not left me, alone, for I do always the things that are most pleasing to him." Now can one of the same numerical essence with the Father be taught by another, and not by himself? Or can he do those things which are pleasing to another, and not to himself? In a word, if the essence of the Father and Son be one and the same, and consequently the actions flowing from that essence be one and the same in both, hence it demonstratively follows, that if to beget and to communicate an essence, be to act, the Son must as truly beget and communicate his essence to himself as the Father doth, and so must be both Father and Son to himself.

Thirdly: One *individual essence* can give nothing to, and receive nothing from itself, because it can give nothing but what it hath already, and therefore cannot receive by way of *gift*. And this in an all-perfect and self-sufficient being is the more certain, because it is incapable of any accession to its absolute perfection.

If, then, God the Son hath the same numerical essence which the Father hath, he could not properly and truly say, (Matt. xi. 17),† "All things are delivered to me by my Father." For could the Father either give or reveal any thing to his own essence which it had not, or knew not, before? And again, (Matt. xxviii. 18,) "All power is given to me in heaven and earth;" seeing the same essence must have always the same power. "The Father," saith Christ, "loveth the Son, and hath given all things into his hands" (John iii. 35): even into the hands of that Son who came down from heaven hath he given all things; not by communication of his own numerical essence to him, but from that affection which he bore to him. So again, "Jesus knowing that the Father had given all things into his hands, and that he came down from heaven, washed the disciples' feet" (John xiii. 3). And yet, if he that came down from heaven had the same numerical essence with the Father, he must give all things into his own hands, or give it to him who always had it. Again (John v. 22), "The Father judgeth no man, but hath committed all judgment to the Son," even to that Son which "he had sent down from heaven" (ver. 23), and therefore to him

* Vide *Euseb. de Eccles. Theol.* L. i. C. xx. p. 90.

† Τὸ γὰρ παρ' ἑτέρου λαμβάνον τί, ἕτερον παρὰ τὸν διδόντα νοεῖται. *Euseb. Eccles. Theol.* L. iii. C. iv. p. 169. πῶς δὲ ἀχώριστος ὢν τοῦ Θεοῦ ἑαυτοῦ ἔλεγεν ἀπεσάλλθαι. *Ibid.* L. i. C. xx. p. 90, et plenius, L. ii. C. vii. p. 110. Nam nec qui accipit unus est cum dante, nec qui traditum accipit equalis est ei qui tradidit. Opus imperf. in *Math.* p. 97.

who had a divine nature, by which alone he could be enabled to execute that judgment. And, (chap. xvii. 2,) "Thou (Father, ver. 1) hast given him (thy Son, *ibid.*) power over all flesh, that he may give eternal life to all that thou hast given him." An earthly parent may give the power to his son to give gratuities to his servants committed to him, because he is in essence numerically distinct from him. But were they numerically one in essence, the power of both must be one; and what was given must be given by both.

Lastly: Christ answers thus to the sons of Zebedee,* (Matt. xx. 25,) "To sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father." And yet where the essence is one and the same, the gift must proceed from one and the same essence in both, and be prepared for them to whom it is given by both.

Fourthly: The same numerical essence cannot send itself, or be sent from and return to itself. And yet how frequently doth our Lord inform us, that the Father had sent him into the world, and that he came forth from the Father, and came into the world! To select a few of his sayings: "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me" (Matt. x. 40; John xiii. 20). "He that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." In which words there seems to be a plain gradation from the lesser to the greater. "He that receiveth me, receiveth not me, but him that sent me" (Mark ix. 37). "He that believeth in me, believeth not in me, but in him that sent me" (John xii. 14). Could this negation be truly spoken by one and the same God with him that sent him? Is not the import of these words plainly this: he receiveth, or believeth, not only in me his messenger, speaking in his name, but in that God who sent me on his message? Is not this his own interpretation, when he saith, "The word which you hear is not mine, but the Father's which sent me" (John xiv. 24)? And is not this the import of the like phrases used both in the Old and New Testament? As when it is said, (Exod. xvi. 8,) "Your murmurings are not against us, but against the Lord." And, (1 Sam. viii. 7,) "They have not rejected thee, but they have rejected me." Thess. iv. 8, "He that despiseth our commandment, despiseth not man, but God." Again, (chap. viii. 17, 18,) Christ speaketh thus: "In your law it is written, the testimony of two men is true: I am one that bear witness of myself, and the Father that sent me beareth witness of me." Where observe, that the doctrine of

* *Inter cujus non est, et inter cujus est, nec persona una est, nec æqualis potestas. Si Pater et Filius unus est, certè aut potest Filius, aut non potest Pater. Opus imperf. in Math. Ho. 53, p. 128.*

the numerical unity of the Father and the Son in essence and in actions, destroys Christ's argument, and turns it into a paralogism; for upon this supposition the Pharisees might have answered, that the testimony of two men might well be deemed the testimony of two witnesses, because they were as to nature numerically different; and their testimony contained two different actions, the testimony of one being not the testimony of the other; whereas the testimony of the Father and Son were only the same numerical action of them both, and so could not properly be said to be two testimonies. And, (John x. 37,)* "Say you of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?" From this answer it is evident, first, that they accused our Lord of blasphemy, not for saying, (ver. 30,) "I and the Father are one," but for styling God his Father, and so in effect saying he was the Son of God: for this is the reason of that accusation which our Lord here speaks of. Secondly, our Lord here proves himself to be the Son of God, because the Father had sanctified him and sent him into the world. Whereas he who hath one numerical essence with the Father, must do the same action which the Father doth, and so must sanctify *himself*, and send *himself* into the world. Thirdly, he proves himself to be the Son of God, because he did the works of his Father; for so it immediately follows, (ver. 38,) "If I do not the works of my Father, believe me not to be his Son." Now these works, saith he, I do, *ἐν ὀνόματι τοῦ πατρὸς*, "in my Father's name;" that is, not by my *own*, but by *his* authority and power; whereas he who is numerically one in essence with the Father, must do his works by one and the same authority and power.

Fifthly: No numerical essence can do an action by another; for where the essence is the same, the action must proceed from the same essence, and so not be done by another. And yet it is expressly said, (Ephes. iii. 9,) that "God created all things by Jesus Christ." That "by him he made the worlds" (Heb. i. 2). That "God will judge the secrets of men by Jesus Christ" (Rom. ii. 15). "He that raised up the Lord Jesus Christ, shall raise us up also by Jesus" (1 Cor. iv. 14). "It pleased the Father by him to reconcile all things to himself" (Col. i. 19, 20). "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi.

* Sanctificatum se a Patre proponit, dum ergo sanctificationem accipit a Patre, minor Patre est, minor autem Patre consequenter sed Filius. Pater enim si fuisset, sanctificationem dedisset, non accepisset; nunc autem profitendo se accipere sanctificationem a Patre, hoc ipso, quo Patre se minorem accipiendo ab ipso sanctificationem probat, Filium se esse, non Patrem monstravit. *Novat. C. xxii.*

11). And, (ver. 23,) "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." And, "I thank God through Jesus Christ our Lord" (chap. vii. 25). And again, "Unto him be glory in the church by Christ Jesus" (Eph. iii. 21). And, "My God shall supply all your needs, according to his riches in glory, by Christ Jesus" (Phil. iv. 19).

For the same reason we could not, upon this supposition, properly be said to have things *from* God, or to do things *to* God *by* Christ—to have "peace with God *διὰ* by, or through, our Lord Jesus Christ" (Rom. v. 1, 11). "To the only wise God be glory, *διὰ*, by our Lord Jesus Christ" (Rom. xvi. 27). "Thanks be to God who hath given us the victory, *διὰ*, by our Lord Jesus Christ" (1 Cor. xv. 57). "Such hope have we to God, by Christ" (2 Cor. iii. 4). We are filled with the fruits of righteousness, which are by Jesus Christ to the glory of God the Father" (Phil. i. 11). "We give thanks, *Θεῷ καὶ Πατρὶ*, to God, even the Father, by him" (Col. iii. 17). "We offer up spiritual sacrifices, acceptable to God, through Jesus Christ" (1 Pet. ii. 5). "That God in all things may be glorified, through Jesus Christ" (chap. iv. 11). Now if Christ be the same only wise God, acting by the same individual essence, can glory be given to him by our Lord, and not by himself? Can our sacrifices be acceptable to God by him, and not also to him? Or can God in all things be glorified by himself? "By him," saith St. Paul, "let us offer up our sacrifices of praise to God always" (Heb. xiii. 15). And if he be the same individual essence, must they not be offered also to him, as well as by him?

In fine, it is observable, that though our modern writers do endeavour to prove from the miracles our Saviour did, that he was the same supreme God with the Father, yet Christ himself doth only use them to prove that he was sent by the Father, and had commission from him to deliver this message to the world; as is evident from these words, (John v. 36,) "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." And when he raised up Lazarus from the dead, he speaks thus to his Father: "Father, I know that thou hearest me always: but this I said that they," the Jews, "might believe that thou hast sent me" (John xi. 42).

Secondly: Hence it is certain that there can be no communication, internal production, or necessary emanation of the individual essence of the Father to the Son.

First: Because, as I have already proved, an individual essence cannot be communicated; and also because a particular essence, subsisting by itself in intelligent beings, as the essence of the Father is, is the same as a person; and therefore cannot be com-

municated without the communication of the person. And yet it is on all hands granted, that the person of the Father, as a self-existing Being, was not and cannot be communicated to the Son.

Secondly: Internal production, that is, production in the essence of the Father, is indeed no production at all. For since this internal production is said to give to the Son no distinct existence of its own, it is manifest it is a production of nothing, that is, no production at all; for that which hath no existence of its own is not produced. Nor,

Thirdly, Can the Son's essence be produced by necessary emanation: first, because such emanation, and the essence from which it emaneth, would both be as equally self-existent as it is equally necessary for God to be an intelligent Being, and to be at all. For whatever necessarily and essentially belongs to that which is self-existent, is itself self-existent, as being, indeed, only the very same thing apprehended under a partial consideration.

Secondly: Because it is the general doctrine of the Ante-Nicene fathers, that the Son was produced by the will of the Father. This is expressly taught by Ignatius, Justin Martyr, Hippolytus and Novatian. And, saith Eusebius, it is that doctrine which *οἱ σοφώτατοι τῶν Πατέρων ἐν τοῖς ὀικείοις συντάγμασιν ἀπεφώνησαν*, "is that doctrine which the wisest of the fathers declared in their genuine works" (Eccles. Theol. L. i. p. 20). And the same Father puts this difference betwixt the emanation of light from the sun, and the generation of the Son of God; that the first results necessarily from the nature of the sun, it being of necessity that all luminous bodies should send forth rays of light; but that the Son was the image of the Father, *κατὰ γνώμην καὶ προαίρεσιν αὐτοῦ*, according to his *counsel* and *choice*.*

A necessary emanation from the Father by the will and power of the Father, is an express contradiction; because necessity, in its very notion, excludes all operation of will and power, though it may be consistent with approbation. See all this fully proved, in the Agreement of the Fathers, Section the 4th; and in my Answer to Dr. Waterland, Part ii. pp. 19—22.

Lastly: It is observable, that in Irenæus's time, the way of expressing the proceeding of the Son from the Father seems not to have been determined by any decision of the church, but only by the Valentinian heretics, as seemeth plain from the words of Irenæus: "The Valentinians," saith he, "are *irrationabiliter inflati*, unreasonably puffed up, by pretending to know the unspeakable mysteries of the generation of Christ. And if any

* *Demon. Evang.* L. iv. C. iii. pp. 147, 148.

man asks," saith he, "*Quo modo Filius a Patre prolatus est?** *Nemo novit dicemus ei, nisi solus qui generavit Pater, et qui natus est Filius*—how the Son proceeds from the Father, whether by prolation or generation, or by declaration, or by whatsoever name it be called; we answer, No one knows but the Father who begat, and the Son who was begotten of him."

Fourthly: Hence it follows that Christ must be truly God, because he hath dominion over all flesh, and all power in heaven and in earth, imparted to him. For this dominion is the ground of divine worship and authority; according to that aphorism, *Deus est qui dominium habet, summus summum, verus verum, falsus falsum*—"He is God who has dominion; he is the supreme God who has the highest and underived dominion; a true God, who has true dominion over all things; a false God, who falsely pretends to that dominion which he has no right to exercise." And to this we may refer those words, (Heb. iii. 3, 4,) ὁ δὲ κατασκευάσας τὰ πάντα ὁ Θεός, "He that governs all things is God." See the note there. Our blessed Lord, therefore, having a true dominion over all things in heaven and earth, must be truly God. And that this dominion is given and committed to him by the Father, doth not render him less truly God; because the word God, being a relative term, it is not the metaphysical nature, but the exercise of dominion, that constitutes him *a God* to us. And this dominion he ascribeth to himself in these words: "The Father judgeth no man, but hath committed all judgment unto the Son:" and hence infers, that "all men should honour the Son, even as they honour the Father that sent him;" and adds, "He that honoureth not the Son, honour-eth not the Father that sent him." Accordingly, Origen saith, the heathens can shew no *command* for worshipping Antinous, or any of their other gods. Whereas the Christians have an express command,† from the Most High God, to worship Christ, viz. those words, that "all men should honour the Son," &c. And again, the Maker of the world commended Jesus Christ to the breasts of all Christians, to be honoured with divine honour, not for his unity of essence with him, but for the efficacy of his wonderful doctrine. Novatian‡ saith, "That God the Father is justly styled the God over all, and the original, even of the Son himself whom he begat, Lord of all; and also that the Son is the God of all other things subject to him." Accordingly, St. Paul teacheth us, "that God hath highly exalted him, and

* L. ii. C. xlviii. p. 176, *Ed. Grab.*

† Ἀποδείξομεν ὅτι ἀπὸ Θεοῦ δίδεται αὐτῷ τὸ τιμᾶσθαι. *Contra. Celsum*, L. viii. p. 384.

‡ L. xxxi. p. 730.

given him a name above every name; that at the name of Jesus every knee should bow, of things in heaven, things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 9—11). And accordingly, Irenæus* saith, in the fore-cited passages, that Christ is vere Deus et Dominus, *truly God and Lord*; though he owned he received his dominion over all creatures from the Father.

Fifthly: Hence it is evident that Jesus Christ must have received, as the foundation of this dominion, all power necessary to the exercise thereof; since it is unreasonable to conceive that an all-wise God should have given that power to him which he had not enabled him to execute; and therefore, that his Providence must reach to the government and direction of all creatures, "all things being made subject unto him;" and that he must have the largest power, "for he hath put all things under his feet" (1 Cor. xv. 27—29). For from this power given by the Father to "have life in himself," he infers that "the dead shall hear the voice of the Son of God, and live" (John v. 25, 26). And hence St. Paul informs us that "he shall change our vile bodies into the likeness of his glorious body, according to the mighty power whereby he is able to subdue all things to himself" (Phil. iii. 21). He being appointed to be the Judge of quick and dead, must have the knowledge of the hearts of those whom he is to judge, that so he may judge of all men according to their works; and therefore this knowledge he ascribes to himself in these words: "All the churches shall know that I am he who searcheth the reins and the hearts, and will give to every one according to his works" (Rev. ii. 23). Now to him who hath the knowledge of the hearts of all them who pray unto him, who hath dominion over all things in heaven and earth, who is able to raise the dead with glorious bodies, who hath power over all flesh, to give eternal life to them that believe in him, and to punish all who obey not his gospel, and to reward every man according to his works, doubtless we have sufficient ground to pray to, as well as to believe, hope and trust in him, and to depend upon him for all the blessings we can want and he is able to confer upon us. Thus, therefore, we are to honour the Son like as we honour the Father that sent him, and hath given all power into his hands.

Now from what hath been thus discoursed, we learn two reasons why our blessed Lord may be truly styled God.

First, by reason of his divine excellences, he having derived from the Father the like excellences to those by which the Father himself doth govern the world and exerciseth his divine

* Lib. iii. C. vi.

power over all things, viz, a providence ruling over all things, a right to judge all men, and a knowledge of the secrets of the hearts of them whom he is to judge.

And hence most of the Ante-Nicene fathers say that he is *εικὼν τῆς πατρικῆς θεότητος, καὶ διὰ τοῦτο Θεός, the image of the Father's Deity, and therefore God.*

Secondly, because he hath dominion over all things in heaven and earth, and God hath put all things under his feet. For, seeing God hath given that very dominion which he himself exerciseth into the hands of the Son, he must have thereby constituted him truly God and Lord over us; and though he was qualified for this dominion before by his divine excellences, he could not have them given him before there was an heaven and an earth over which he should have dominion.

Hence even of God the Father, Tertullian saith,* though he was always God, he was not always Lord,—*Nam ex quo esse cæperunt in quæ potestas Domini ageret, ex illo per accessionem potestatis, et factus, et dictus est Dominus.* And again,—*Sic et Dominus non ante ea quorum Dominus existeret, sed Dominus tantum futurus quandoque—per ea quæ sibi servitura fecisset: He was not Lord, nor to be called so, till he had made those creatures over which he was to have dominion.* Hence,

Sixthly, it follows that the Son of God must be truly inferior to God the Father, and the Father truly superior to him; since he who receiveth all his power and excellences from the Father, and hath them all derived from him in whom they are self-existent and underived; he who is sent by and is obedient to his Father's will, must be inferior to him who sent him.† And hence it follows that the worship due unto him, though it be divine, is inferior worship, as being the worship of one to whom the Father hath given all dominion both in heaven and earth. In heaven—"for when God brought forth his first-begotten into the world, he said, Let all the angels of God worship him" (Heb. i. 6): and St. Peter informs us that "angels, authorities and powers, are made subject unto him" (1 Pet. iii. 22). In earth—"for the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father: he that honoureth not the Son, honoureth not the Father that sent him" (John v. 22, 23).

Now hence it is plain, that because Christ was the Son of Man, therefore the Father gave him authority to execute judgment, or committed all judgment to him. And because God gave him authority to execute judgment, therefore all men should honour

* Contra. Hermog., C. iii. p. 234.

† Τὸ γὰρ ὑπακούειν τὸν δὲ τῷ θεῷ, δυνεὶ γένοιτ' ἂν προσώπων παραστατικόν. *Eus. Ecc. Theol.*, L. i. C. xx. p. 94.

him, even as they honour the Father; that is, in other words, Christ's honour and worship are founded upon the Father's gift: and the reason of the Father's giving it, was his becoming the Son of Man. Surely, then, the Most High God must be superior to the Son of Man; and he that gave this honour to him, must be superior to him who received it from him as his gift.

Hence St. Paul informs us that "God hath highly exalted him, and given him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father" (Phil. ii. 9—11). Now he who is made Lord, to the glory of God the Father, cannot be the same Lord with God the Father; since then he must be Lord and God to his own glory. All that Dr. Waterland offers to evade the force of this text, is fully considered and confuted by the ingenious author of the *Unity of God*, in his *Answer to the Dr.'s Remarks*, page 38. But against this Dr. Waterland objects these words of Irenæus,*—*Qui super se habet aliquem superiorem, et sub alterius potestate, est hic neque Deus, neque magnus Rex dici potest; that is, He that hath another superior to him, and is under the power of another, cannot be called God or a great King*;—not considering, or rather unduly concealing, that these words were spoken against the heresies of the Valentinians and Marcionites, who not only held that there was another superior to that God who made the world, but that the God who gave the law was *only just, but not good*; and that this superior God sent Jesus to annul what he had done. Irenæus saith they called him, moreover, *Malorum Fabricatorem*,† *the Maker of evil things*; and that Jesus was sent by that Father, *qui est super mundi fabricatorem Deum, who was superior to God, the Maker of the world, to dissolve the Law and the Prophets*,—*et omnia opera ejus Dei qui mundum fecit*,‡ *and all the works of that God who made the world*. And well might Irenæus say that he that hath thus a superior, and is so far under the power of another as to destroy all that he had done, and pronounces him a wicked Being, can neither be truly God nor a great King. But yet this hinders not but that he who hath a power over all things committed to him from the Father, who acts by his authority and always agreeably to his will, may be truly God; he being, as Eusebius truly saith, *εἰκὼν τῆς πατρικῆς θεότητος, καὶ διὰ τοῦτο θεός*—*the image of the Father's Deity, and therefore God*.

Moreover, the fundamental principle of the Protestant religion

* L. i. C. xxix. p. 104.

† L. iv. C. v. p. 278.

‡ L. i. C. xxix. p. 104; *Cont. Marcel*, L. ii. C. xxiii. p. 141; L. i. C. ii. pp. 61, 62.

is this, That the Holy Scriptures contain a sufficient clearness in all things necessary to be believed or done in order to salvation.

Whence it clearly follows, that what is not with sufficient clearness contained in the Scripture, cannot be truly deemed a necessary article of Christian faith, or a doctrine necessary to be believed unto salvation.

Hence, therefore, I think it may rationally be inquired,

First, Where hath the Scripture said, that the individual essence of the Father hath been communicated to the Son and Holy Ghost, or that they derive the same individual essence, ἐξ οὐσίας τοῦ Πατρὸς, from the essence of the Father, or have the same individual essence with him, and so are the same one God?

Secondly, Where hath the Scripture said, that the Son proceedeth from the Father by a necessary emanation? Or,

Thirdly, By an internal production within the essence of the Father? though that seems plainly necessary to be asserted by those who call themselves *orthodox*; since, if he be produced *extra essentiam Patris*, he must have another essence from that which is the Father's.

Fourthly: Where hath it any where spoken any thing of the wonderful emperichoresis of the Father, Son and Holy Ghost, which the Post-Nicene fathers speak of with so much confidence and assurance?

Fifthly: Where hath the Scripture plainly spoken any thing of the ἐνωσις ὑποστάτικη, or hypostatical union, broached first by Cyril of Alexandria, and by Theodoret* pronounced to be a thing unknown to the fathers that lived before him?

Sixthly: Where hath it said that the Holy Ghost essentially proceeded from the Father and the Son?

Seventhly: Where hath it declared, that all or any of these things are necessary to be believed in order to salvation, as the Pseudo-Athanasian Creed doth? Or by what authority do men come after him, and declare that necessary which God hath never made so? This being plainly to add unto God's word, and to usurp the authority of that one Legislator and Judge, "who alone is able to save and to destroy" (James iv. 12). What is this but, without divine authority, rashly to exclude men from heaven and sentence them to hell, and to usurp the authority of that God, whom we are only to call Father upon earth, and of that Jesus who is our only *guide* and *teacher*, in opposition to all other teachers?

* Τὴν δὲ καθ' ὑπόστασιν ἑνωσιν παντάπασιν ἀγνοοῦμεν ὡς ζήτην, καὶ ἀλλοφυλον τῶν θείων γραφῶν, καὶ τῶν ταύτας ἡρμηνευκῶτων Πατέρων. *Reprehen*. Tom. IV. p. 709.

Eighthly: Where doth the Scripture say, that the Father, Son and Holy Ghost have only one and the same individual will, or that all three, in one complex notion, do one and the same individual action? The falsehood of which assertion I have elsewhere proved. And,

Lastly, Where doth the Scripture say, that three persons can subsist in one numerical essence? This being in effect to say, as Dr. Waterland doth not blush to do,* *that three intelligent agents may be one intelligent agent, and no more.* Had all these things been necessary to have been believed, surely they would have been, either in express words or plain consequence, contained in the Holy Scripture. And if they cannot be found there, it must be granted, at least by all *Protestants*, that they are not necessary to be believed, as not being contained in their rule of faith.

In our discourses with the doctors of the Roman communion, we distinguish betwixt such articles as we call *positive* or *affirmative*, or which we do assert to be delivered in that Scripture which is our rule of faith, (and that these are contained in Scripture we own ourselves obliged to prove,) and those which we call *negative*, or such as we deny to be contained in our rule of faith; as, that the Pope is Christ's vicar upon earth; that the host is transubstantiated into the real body and blood of Christ, united to his divinity, and therefore is to be worshiped with Latria, that is, with worship only due to the great God of heaven; that it is to be offered as a propitiatory sacrifice for the sins of the living or the dead; that saints and angels are to be worshiped by mental or oral prayers; that we are to bow down to or worship images or crucifixes; that the sacraments of the New Testament are seven; that prayers are to be offered for the dead, to free them from the pains of purgatory; that prayers are to be administered in Latin, though it be an unknown tongue to the people; and, lastly, that general councils are infallible; and that priests do formally forgive sins, and not declaratively only.

Now as to these *negative propositions*, we declare we are not obliged to prove from Scripture that it doth expressly deny them, but think it sufficient that we do not find them contained in our rule of faith: because whatsoever is of divine revelation, must be contained in these Scriptures, in which alone we have the mind of God revealed to us. From whence it follows, that if we would act agreeably to our fundamental principle, we also must reject all other pretended articles of Christian faith which cannot be sufficiently proved to be contained in the Holy Scriptures.

It is a true and excellent saying of one of the ancients, that

* Defence, p. 350.

Deus non ducit ad cœlum per difficilia—*That God brings not men to heaven by difficult matters.* And seeing “God would have all men to be saved, and come to the knowledge of the truth,” necessary to that end (1 Tim. ii. 4); and since the Gospel was indicted for the salvation of all men in general, Greeks and Barbarians, wise and unwise; and seeing St. Paul declares, that in preaching of it they used “great plainness of speech” (2 Cor. iii. 12); seeing, lastly, our excellent Homily* on this subject teacheth us, “That there is nothing spoken in dark mysteries in one place of Scripture, but the same thing is more familiarly and plainly taught in another, to the capacity both of the learned and unlearned; and those things which are plain to understand, and necessary for salvation, every man’s duty is to learn them;” and seeing, also, all the ancient fathers expressly and frequently say the same thing, as I have proved elsewhere;† hence it is very evident, that not only the niceties contained in the Pseudo-Athanasian Creed, cannot be necessary to be believed unto salvation, as the author of that Creed thrice asserts, because some of the unlearned laity cannot understand them; but also that the propositions mentioned by me as not clearly contained in Scripture, cannot be necessary to be believed in order to that end, since by experience we find that even learned clerks are so exceedingly divided, and so eagerly dispute concerning the truth or falsehood of them; some saying, that they are not only true, but also necessary to be believed; and others, as sincerely honest and upright in their inquiries after truth, asserting, not only that they are false, but that they are obnoxious to many contradictions and absurdities, which is a certain demonstration that they are not delivered in Holy Scripture with that clearness of speech which St. Paul mentions, and much less without great difficulties, surmounting the capacity of the unlearned. Again,

It seems to me very considerable, that the wisdom of our blessed Lord, of the Holy Ghost, and of the sacred writers, should be so full, copious, and frequently express in things necessary to be done in order to salvation, and yet be so sparing, or rather silent, as to the articles pretended to be as necessary to be believed unto salvation: since all wise agents, truly desirous of the salvation of them whom they instruct, will be as much concerned that they should know what is necessary to be believed, as what is necessary to be done in order to salvation.

Nor can salvation be obtained by our obedience to what is necessary to be done in order to salvation, without the knowledge of what is necessary to be believed to the same end.

* Homily 1st.

† Defence of Bishop Bangor’s Prop., pp. 36—38.

And yet it seemeth evident that the Holy Scriptures, and inspired penmen of them, who have so fully taught us all things necessary to be done in order to salvation, have been comparatively silent in reference to these articles, pretended to be as necessary to be believed to the same end. For instance,

Our blessed Saviour, in his excellent sermon on the Mount, concludes with these words: "Therefore, whosoever heareth these sayings of mine, and doth them, I will liken him to a man which built his house upon a rock."

Whence it is evident, that they who did those sayings, must be wise unto salvation. In the very beginning of that sermon, he pronounceth "the pure in heart blessed, for they shall see God; the poor in spirit, for theirs is the kingdom of heaven; they that mourn, for they shall be comforted; the merciful, for they shall obtain mercy; the peace-makers, for they shall be called the children of God; they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven:" though in all that whole sermon he taught them nothing of these propositions. Now, either it must be said, that no man can be poor in spirit, pure in heart, truly merciful, true mourners, true peace-makers, or truly sufferers for righteousness' sake, unless they do assent to those propositions, (and then wonderful is it that he who said those things to the "Jews that they might be saved," should in this long discourse speak nothing of them,) or else it must be certain from our Saviour's words, that they may be blessed who do not believe them. In the same sermon he saith also, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven."

Now, sure it would be very hard to say that no man could sincerely do the will of God who does not firmly believe all the fore-mentioned propositions, of which our Saviour speaketh not one word, and yet more hard to think that he should not only know them to be as necessary to be believed as any one thing he had taught was to be done, and yet say nothing of them; but also say unto his Father, "This is life eternal, to know thee to be the only true God, and Jesus Christ, whom thou hast sent." And,

Lastly, our Saviour says, "Ye are my friends, if ye do whatsoever I command you" (John xv. 14); and promised (ver. 10) that "if we keep his commandments, we shall abide in his love; and that he will give to them that hear his voice eternal life." Since he hath said that they who *know* his precepts shall be "happy if they do them; that he who hath his commandments and keepeth them, is one that loveth him; that if any one loveth me, he will keep my sayings, and the Father will love him, and

we will come unto him, and make our abode with him," (John xiv. 23,) it must be certain that they who yield sincere obedience to his laws shall be for ever happy.

Now, what can be conceived necessary to the performance of this obedience, besides sufficient power to do what is commanded, and the most strong and powerful inducements to engage us so to do, seeing the first must make us able, the second must be sufficient to make us willing, to do what is required of us? Since, therefore, it is certain that a just and gracious lawgiver cannot require us, on pain of his severe displeasure, to do what *he will* not enable us to perform; and since it is as certain that the promise of eternal life, that is, the promise of the greatest and most lasting blessing that we can enjoy, must be sufficient to make us willing to do what we are able, it must be also certain that the divine assistance which God will certainly afford to all that do sincerely ask it, that they may be strengthened in the inward man to do his will, and that a firm assurance of that eternal life which he hath promised to them that do so, must be all that is necessary to the performance of that obedience to which Christ hath annexed the promise of eternal happiness.

St. John concludeth the history of his Gospel in these words: "There are many other things which Jesus did, which are not written in this book; but these things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name;" plainly declaring that eternal life may be obtained by a plain belief that Jesus is the Christ, and a life suitable to that faith. Where, by the way, we are to observe that he spake this of the belief, not of the godhead of Jesus Christ, but of the deeds done by him, which, as he himself saith, bear witness that the Father hath sent him, and therefore that he was the Christ.

Agreeably to this, saith the apostle Paul, "This is the word of faith which we preach, that if thou shalt confess with thy mouth that Jesus Christ is Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. x. 8, 9). Because by owning him as our Lord, we own our obligation to yield obedience to his commands; "for why," saith he, "call ye me Lord, Lord, and do not the things which I say?" And the belief of his resurrection affords the highest motives to perform it, "we being," saith St. Peter (1st Ep. i. 3), "begotten by his resurrection from the dead, to a lively hope of an inheritance incorruptible and undefiled, that fadeth not away, reserved in the heavens for us."

Now from this principle, that a rule prescribed by an all-wise God to teach the most simple, rude and ignorant, as well as the wise and prudent, what is necessary for them to believe and do

in order to salvation, must be plain and easy to be understood by the most simple and illiterate, it follows,

First, That it is repugnant to the wisdom of God to require any thing as necessary to be believed, which is dubious and obscure in Scripture, since that would be to propound that as a means for obtaining an end, which he knew to be insufficient to obtain it; it being certain that what is dubious and obscure in Scripture cannot afford us a certain knowledge of our duty.

Secondly: It also seems repugnant to the goodness of God to perplex and confound weak minds with such subtilties, for the knowledge of which he has not given them suitable qualifications; seeing, as St. Paul observes, "God accepteth according to that a man hath, and not according to that he hath not" (2 Cor. viii. 12). Now it is evident from the continual clashings of our most learned divines about these subtilties, that the illiterate can have no certain knowledge of the truth or falsehood of them.

Thirdly: It seemeth inconsistent with the justice and righteousness of God to require any man to believe what he does not, nor cannot, understand: for no man can be said to believe, that is, assent to, what he does not understand; because assent is an act of the understanding, and we must understand the meaning of every term in a proposition before we can assent to it or dissent from it; for words of which we do not understand the meaning, are the same to us as if they had no signification at all. A righteous God puts upon no man the Egyptian task of making brick without straw, nor requires any thing of us in order to our salvation which we cannot perform; that being, in effect, to require impossible conditions of salvation from us. See this farther proved, Sermon iv. sec. 2, 3, 4, 5.

In fine, belief or disbelief can neither be a virtue or a crime in any one who uses the best means in his power of being informed. If a proposition is evident, we cannot avoid believing it; and where is the merit or piety of a necessary assent? If it is not evident, we cannot help rejecting it or doubting of it; and where is the crime of not performing impossibilities, or not believing what does not appear to us to be true? If I have done my best endeavour to know the mind of God revealed in Scripture, I have done all I could, and therefore all that God requires of me in order to that end: can, then, a good and gracious God be angry with me, or condemn me for my unwilling mistakes, when I have done all that was in my power to avoid them?

In fine, it is observable that the very nature of a prophet requires this—that he should be a person sent from God, and not speaking in his own, but God's name. Hence concerning the false prophets, God speaks thus: "I have not sent them, yet they run; I have not spoken unto them, yet they prophesy" (Jer.

xxiii. 21). And again, chap. xiv. 14, "Then the Lord said unto me, The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake I unto them; they prophesy unto you a false vision."

Hence, our blessed Lord having said, "My doctrine is not mine, but his that sent me;" he also adds (John vii. 17), "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself;" that is, whether I be a true or a false prophet. This being the established notion of a prophet, and our Saviour being that prophet which Moses told them should come after him, and which was promised to the Jews, he must perform that office, as other prophets did, by speaking, not in his own name, but in the name of him that sent him.

Accordingly, during his prophetic office here on earth, he says, that "he spake not of himself, but as the Father that had sent him had given him a commandment, so he spake" (John xii. 49). And (chap. xiv. 24), "The word which you hear is not mine, but the Father's which sent me;" and (ver. 31), "As the Father gave me a commandment, even so I do."

And, lastly, The prophetic revelations made to St. John, in the Apocalypse, are styled "the Revelation of Jesus Christ, which God gave to him to shew unto his servants things which must shortly come to pass."

Now hence it follows, that the accusations of the Jews must be false, malicious and scandalous accusations, seeing he who came into the world as a prophet sent from God,—one speaking not in his own, but in his Father's name, and declaring that his doctrine was not his, but his that sent him,—could never say at the same time that he was the very God that sent him, that he spake not in his own, but in the name of God, and delivered not his own doctrine, but that of him that sent him; it being certain that the Supreme God could not be the person sending, and yet the person sent. He could not speak in the name of another, nor say his doctrine was not his.

Hence it is remarkable that in all those places in which the Jews accused him of blasphemy, and making himself God, or equal with God, or ascribing to himself what properly belonged to the great God alone, he never directly answers that he was God, or equal to him (although, if he were sent to preach that doctrine to the world, it is reasonable to expect upon these occasions he would have done it); but he ever speaks as one who waved that assertion.

For when the Scribes inquire, "Why doth this man speak blasphemy? Who can forgive sins but one, that is, God?" (Mark ii. 7), he doth not answer, as others do for him, that this proved

him to be God, but only saith, "The Son of Man hath power upon earth to forgive (the temporal punishment) of sin;" ascribing to himself that power, not as he was the Son of God, much less as being God of the same essence with the Father, but only as he was the Son of Man. Again, from these words (John v. 17), "My Father worketh hitherto"—works of providential care, goodness, and mercy; "and" these charitable actions "I work *also*." From these words, I say, of his calling God his Father in so peculiar a manner, (as he did, and had just cause to do, had he been only miraculously conceived in the Virgin's womb, and upon that account "the Son of God," Luke i. 25; "the Son of the Most High," ver. 32,) they invidiously infer (ver. 18) that he called God, Πατέρα ἰδίου, that is, *his Father*, in such a proper sense as made him equal to God, as a son is to his father.

Now to this, Christ doth not answer as it might have been expected from one who was sent into the world to confirm that doctrine; to wit, that he had reason thus to call God his Father, as being of the same individual essence with him; but his answer contains many things wholly inconsistent with that doctrine.

For his reply is, that "he could do nothing of himself" (vers. 19, 20); that "the Father judgeth no man, but hath given all judgment to the Son" (ver. 22); and that "because he was the Son of Man" (ver. 27); that he "sought not his own will, but the will of the Father that sent him" (ver. 30); that "the Father which sent him," he was the person that "bore witness of him" (ver. 37); and that "he came not in his own, but in his Father's name" (ver. 43); and, lastly, "The works which his Father had given him [power] to do, bore witness of him, that the Father had sent him" (ver. 36). All which sayings are plainly inconsistent with an identity of essence, will and actions, in God the Father and the Son. In the 10th chapter they accuse him of blasphemy—not for saying (ver. 30), "I and my Father are one;" but, as Christ himself declares (ver. 36), because he said, "I am the Son of God." And yet, he being accused of blasphemy, "because he, being a man, made himself God," had reason to reply, had it been true, that, being of the same essence with the Father, by representing himself as God, he only told them the truth, whereas he proves himself to be only the Son of God, first, because the Father had "sanctified* and sent him into the world;" and yet it is absurd to say, he either sanctified or sent into the world his own numerical essence: and, secondly, because "he did the works of his Father" (ver. 37); to wit, by

* Dum ergo accipit sanctificationem a Patre, minor Patre est; minor autem patre consequenter est, sed Filius: Pater enim si fuisset, sanctificationem dedisset, non accepisset.—*Novatianus de Trinitate*, C. xxii.

virtue of that power which the Father had given him (John v. 36), and by the Spirit of his Father dwelling in him; for "he did them by the Spirit of God" (Matt. xii. 28); "by the finger of God" (Luke xi. 20); "by the Father in him, as he was in the apostles" (John xiv. 20); and, "who were in the Father and Son, as the Father was in the Son, and the Son in the Father" (John xvii. 22, 23).

Farther, it is remarkable that the Scriptures, both of the Old and New Testament, seem plainly to speak of one who is called God and Lord in Scripture, and yet is inferior to, and derives his power from, another.

For, to omit Gen. xix. 24, which by the Ante-Nicene fathers is generally interpreted of God the Father and the Son, this seems expressly to be contained in these words (Psalm xlv. 7, 8): "Thy seat, O God, endureth for ever; the sceptre of thy kingdom is a right sceptre: thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Now, that these words are applied to Christ, we learn from St. Paul, saying, "But to the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom" (Heb. i. 8). And, secondly, this God hath another God, who is styled *his* God, and who hath anointed him with the oil of gladness above his fellows; for, saith the Baptist (John iii. 34), "God gave not the Spirit by measure unto him," as he did unto the other prophets. A like instance we have of two Lords in these words* (Psalm cx. 1): "The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool." For these words, *my Lord*, our blessed Saviour himself declares, were spoken of Christ (Matt. xxii. 49). And the apostle represents him as a Lord who had all things put under him by a superior Lord, by saying, "The Lord said unto my Lord, Sit thou on my right hand, till I have made thy foes thy footstool: therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ" (Acts ii. 36). And the apostle represents him as a Lord who had all things put under him by a superior Lord, by saying, "When he saith, All things are put under him, it is manifest he is excepted which did put all things under him, that God may be all in all" (1 Cor. xv. 27, 28); from which words,

* Just. M. Dial. cum Tryph., p. 277, et p. 357; et Euseb. Præp. Evan., Lib. vii. C. xii. p. 322, et Lib. xi. C. xiv. p. 532, hæc habet, τὸν μετὰ ἀνωτάτω Θεὸν διὰ τοῦ πρώτου κυρίου, τὸν δὲ τούτου δεύτερον διὰ τῆς δευτέρας ἀποφύνης προσηγορίας.

Irenæus,* Tertullian and Novatian, prove that Christ, at the end of the world, is to give up his kingdom, or his dominion received from him, unto God the Father.

Another evidence of the superiority of God the Father to our Lord Jesus Christ, ariseth from these words of St. Paul: "We know there is no other God but one; for though there be that are called gods, whether in heaven or in earth, as there be gods many and lords many, yet to us, Christians, there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him" (1 Cor. viii. 4—6); where it is plainly said, first, that all Christians know that there is but one God. And,

Secondly, That that one God is God the Father. And,

Thirdly, That this God the Father is distinguished from our Lord Jesus Christ by this character: that he is God, *ἐξ ὧν*, "from whom are all things;" but our Lord is only he, *δι' ὧν*, "by whom are all things:" and that God the Father is the Christian's one God—Christ their one Lord. It is scarcely possible to say this more fully or more plainly than the apostle doth; and seeing here the apostle speaks of the Father in person, styling him the Christian's one God, he must style him that one person who hath emphatically, or by way of superiority, the Divine Nature. But of this I have given a fuller proof in my reply to Dr. Waterland,† to which he hath yet returned no answer.

Thirdly: This also is evident from those places which say that such a thing was done by Jesus Christ, or such honour was conferred upon him, "to the glory of God the Father." "We are filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God" (Phil. i. 11); and that "God had exalted him, (who, being in the form of God, took upon him the form of a servant,) and given him a name above every name, that at the name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father" (chap. ii. 9—11).

And surely he who is Lord to the glory of God the Father, who "works in us the fruits of righteousness to the glory of God the Father," must be inferior to Him whose glory is the end, both of his exaltation to be Lord and of that righteousness he worketh in us. So, when St. Peter saith, "If a man minister, let him do it as of the ability which God giveth, that God in all things may be glorified, through Jesus Christ." For, seeing actions flow from the essences of them whose actions they are, where the singular essence is one and the same, the action

* Vide Interp. Patrum in locum.

† Sect. iv. from p. 95 to p. 100.

must be one and the same; and when an action is done by one to this end, that another may be glorified, he to whose glory it is done, must be superior to him for whose glory it is done; the end being still more noble than the means by which it is accomplished.

Fourthly: This still more visibly appears from that plain distinction which is put betwixt God the Father and the Son, by way of gradation, as in these words: "All are yours, for you are of Christ" (or are Christ's), "and Christ is of God" (or God's). Now, we are Christ's, as being members of that body of which he is the head, but yet with great inferiority to him; and therefore it seems reasonable to conceive that these words, "Christ is of God," should signify that he is inferior and subordinate to him; especially if we add to them the like words in this Epistle (chap. xi. 3), "The head of the woman is the man; the head of the man is Christ; the head of Christ is God;" for the ground of these gradations is plainly the superiority and dominion which the one hath over the other.

Fifthly: This is evident from those places in which they are put in opposition; as in these words (John xvii. 3): "This is life eternal, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent." And (1 Thess. i. 9, 10), "Ye have turned from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead; even Jesus, which delivered us from the wrath to come:" from which words it is evident that God the Father must be, in some more excellent sense, the only true God, the true and living God, than his Son Jesus Christ, whom he sent into the world.*

The same distinction and opposition appeareth from these words, "To the only wise God be glory, through Jesus Christ our Lord" (Rom. xvi. 27). And (1 Tim. vi. 13, 14, 15, 16), "I command thee before God, who quickeneth all things, that thou keep this commandment unspotted, till the appearing of our Lord Jesus Christ, which in its proper season he shall shew, who is the only Potentate, who only hath immortality:" where the God who quickeneth all things, is not only distinguished from our Lord Jesus Christ, but is styled the only Potentate, who only hath immortality; that is, by a description which in some eminent sense must agree to him alone.

This, lastly, may be argued from those epithets which are

* *Ecclesia Dei non prædicat duos Deos, οὐ γὰρ δυὸ ἀγέννητα, οὐδὲ δυὸ ἀναρχα, ἀλλὰ μίαν ἀρχὴν καὶ Θεὸν εἶναι, τὸν αὐτὸν Πατέρα διδάσκουσα εἶναι, τοῦ μονογενοῦς, καὶ ἀγαπητοῦ υἱοῦ μόνον ἀληθινὸν Θεὸν μόνον σόφον, ὁ μόνος ἔχει ἀθανασία, Quibus Epithetis Deum Patrem a Deo Filio distinguit.* Euseb. de Eccles. Theol., Lib. ii. C. xxiii. p. 141.

peculiar to God the Father, and are never in Scripture applied to the Son. As,

First, That he is *Θεὸς ὑψίστος*, “God most high, or the most high God” (Gen. xiv. 18, 19, 20). So also he is called in the New Testament (Acts xvi. 17, Heb. vii. 1); whereas the Son is only called *υἱὸς τοῦ ὑψίστου*, “the Son of the Most High” (Mark v. 7, Luke i. 32, vi. 35, viii. 28, Acts xvi. 17).

Secondly: The word *Παντοκράτωρ* (2 Cor. vi. 18), which signifies, *omnipotens Deus, qui omnibus imperat*, “the omnipotent God, who commands over all,” in Scripture is the epithet of God the Father only. He is also styled “the only true God” (John xvii. 3); “the only good God” (Matt. xix. 17); “the only wise God” (Rom. xvi. 27); “To God only wise, be glory, through Jesus Christ, for ever, Amen.” See also 1 Tim. i. 17, and Jude 25. All which epithets shew that these excellences do most eminently, originally and properly belong to God the Father, and only derivatively and consequentially to the Son, to whom they never are ascribed in the sacred writings.

In fine, this doctrine, that the Father, Son and Holy Ghost are of one and the same individual and numerical essence, seems to burlesque the Holy Scriptures, or to give them an uncouth and absurd sense, from the beginning of the Gospel to the end of the Epistles.

To select some few instances of this nature.

First: When St. Matthew saith, that at the baptism of our Saviour, the “Holy Ghost descended upon him in the shape of a dove, and a voice was heard from heaven, saying, This is my beloved Son, in whom I am well pleased;” these words, according to this doctrine, must signify, that the supreme God descended upon the supreme God, and the voice of the supreme God said from heaven, This is the supreme God in whom I the same supreme God am well pleased.

Secondly: When it is often said, “He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me” (Matt. x. 40, Luke x. 16, John xiii. 20), the meaning of these words must be this: He that receiveth you, receiveth the supreme God; and he that receiveth the supreme God, receiveth him that sent the supreme God: so that the supreme God must both send and be sent by himself.

Thirdly: “My doctrine is not mine, but his that sent me” (John vii. 16). That is, according to this exposition, My doctrine is not the doctrine of the supreme God, but it is the doctrine of the supreme God that sent me. And,

Fourthly: When it is said, “Whosoever receiveth me, receiveth not me, but him that sent me” (Mark ix. 37): and

(John xii. 44), "He that believeth on me, believeth not on me, but on him that sent me;" the meaning must be this: He that receiveth the supreme God, receiveth not the supreme God, but the supreme God that sent him: and he that believeth on me the supreme God, believeth not on me the supreme God, but on the supreme God that sent me.

Fifthly: John xi. 41, 42, our Lord saith, "Father, I thank thee that thou hast heard me; and I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me;" that is, I thank thee, O supreme God, that thou hast heard me the supreme God; and I knew that thou, the supreme God, hearest me, the same supreme God, always: but this I said, that they might know that thou, the supreme God, hast sent me, the same supreme God.

Sixthly: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the spirit of truth" (John xiv. 16*); that is, I, the supreme God, will pray the supreme God, and he shall send you the supreme God.

Seventhly: Chap. xv. 26, "But when the Comforter is come," saith Christ, "whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me:" where we have, first, I, the Father, and He, that is, three persons of the same numerical essence, one of which is sent, by the same supreme God, from the same supreme God, and is ὁ παρακλήτης, one who is an advocate with the same supreme God.

Eighthly: Christ, in his prayer to the Father, saith, "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou (the only true God) hast sent" (John xvii. 3); which, according to this exposition, makes the only true God to send the same only true God with himself.

Ninthly: When St. Paul saith, "To the only wise God be glory, through Jesus Christ our Lord" (Rom. xvi. 27), the meaning must be this: To the only wise God be glory, through the same only wise God.

Tenthly: 1 Cor. xv. 24, 25, &c., we have these words: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power: for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death; for he hath put all things under his feet.

* Ὡς μετὰ ὁ παρακαλῶν, Πατὴρ δὲ ὁ παρακαλούμενος, παρακλήτης δὲ ὑποστελλόμενος. Basil, *Contra Sabellianos*, Tom. I. p. 521. Vide *Reliqua*.

But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also be subject to him that put all things under him, that God may be all in all ;" where we are plainly taught to put a clear and full distinction betwixt that God who is the Father, and him who is here styled the Son. For,

First : He (that is, that Son who is here said to reign and have a kingdom, and in the prophet Daniel, to be styled "one like the Son of Man, who comes to the ancient of days, and hath dominion, and glory, and a kingdom given him, that all people, nations and languages should serve him); he is here said to "deliver up his kingdom," at the close of the world, "to the Father."

Secondly : God the Father, or Jehovah, is he that is said to put all things under his feet, with plain relation to these words, (Ps. cx. 1), "The Lord said unto my Lord, Sit thou on my right hand, till I make thy foes thy footstool." Whence the apostle here saith, that he must reign till he, that is, God, hath put all enemies under his feet.

Thirdly : The apostle adds, that when it is said that he hath put all things under him, it is manifest that he, that is, God, is excepted, which did put all things under him.

Fourthly : He farther saith, that when all things are put under him by God, then shall the Son himself "be subject to him that did put all things under him." And,

Lastly : He adds, that this is to be done, that God (even the Father, to whom he is to deliver up this kingdom) may be all in all.

Now it is the highest absurdity to say, that both these persons, this Father and this Son, have both one and the same numerical essence ; this being in effect to say,

First : That this Son must deliver up this kingdom from and to himself.

Secondly : That he must sit at his own right hand, and that this Lord must say unto himself, Sit thou on my right hand.

Thirdly : That the one supreme God must be excepted from the one supreme God.

Fourthly : That he must be subject to himself. And,

Fifthly : That all this must be done, that God the Father may be all in all. All which seem palpable absurdities and contradictions.

Sixthly (Eph. ii. 18): "Through him we both have an access by one Spirit unto the Father;" that is, by the supreme God, through the supreme God, we have an access to the same supreme God.

Seventhly (Eph. iv. 4): "There is one Spirit, one Lord, one God and Father of all." That is, there is one supreme God, one supreme God, and one supreme God.

Eighthly: The apostle tells the Philippians (chap. i. 11), "That they are filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God," that is, of himself. And (chap. ii.), "that Christ, being in the form of God," that is, being the supreme God, "thought it no robbery to be equal" with the same supreme God, that is, with himself; and that the supreme "God had exalted him, and given him a name above every name," and requires all persons to confess, "that Jesus was the Lord," that is, the supreme God, "to the glory of God, the Father," that is, of the same supreme God (Phil. ii. 6, 9).

Ninthly (Colos. iii. 4): "Christ sitteth at the right hand of God;" that is, the supreme God sitteth at his own right hand.

Tenthly (1 Thess. i. 9, 10): "Ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come;" that is, to serve the living and true God, and to wait for the same supreme God, raised up from the dead.

Eleventhly (Heb. ii. 3): "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, God also bearing witness to it;" that is, the one supreme God bearing witness to the word spoken by the same supreme God.

Twelfthly (1 Pet. i. 21): "By Christ we believe in God;" that is, by the supreme God we believe in the same supreme God, "that our faith and hope might be in the same God."

Thirteenthly (1 John ii. 2): "If we sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins;" that is, with the same supreme God; and he, the same supreme God, is the propitiation for our sins.

Fourteenthly (Jude 4): "Denying the only Lord God, and our Lord Jesus Christ;" that is, denying the only Lord God, and the same only Lord God.

Fifteenthly (Rev. i. 1): "The revelation of Jesus Christ, which God gave unto him;" that is, the revelation of the one supreme God, which the one supreme God gave unto him. See also ver. 5, and chap. iii. 12: "Him that overcometh will I make a pillar in the temple of my God, and I will write upon him the name of my God;" that is, Him that overcometh, I, the one supreme God, will make a pillar in the house of me, the same God, and will write upon him the name of me, the same God, and the name of the city of me, the same God. And ver.

21, "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne." Now, surely the same supreme God must have the same throne with him who is the same supreme God; unless it can be said that the same essence has one throne, and the person of the same essence has another.

This will be still more evident from a reflection upon the third person of the sacred Trinity, who, according to this doctrine, is of the same individual essence with God the Father and the Son. For as hence it necessarily follows, that the Spirit of God is the same with the God of God; and to receive this Spirit, is to receive that God who gives the Spirit; so it is manifestly inconsistent with many passages of the Holy Scripture which speak of him. For instance: first, our Saviour saith (John xvi. 13), "When the spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shew it unto you." Now it is self-evident that the supreme God must speak of and from himself, and not what he heareth from another; and that he can take nothing from another to shew to us. So (Rom. viii. 26), "The Spirit helpeth our infirmities" in prayer to God, "and maketh intercession to him for us;" that is, he maketh intercession to himself. And again, "The Spirit maketh intercession for us, according to the will of God" (ver. 27); that is, according to his own will. And (1 Cor. ii. 10), "But God hath revealed the things that he hath prepared for them that love him, to us, by his Spirit;" that is, by himself; "for the Spirit searcheth all things; yea, the deep things of God," that is, of himself. And (ver. 11), "The things of God knoweth, *οὐδεὶς*, none, but the Spirit of God," that is, God himself. And (ver. 12), "Now we have received the Spirit of God," that is, the supreme God, "that we might know the things that are freely given to us of God;" that is, of the same God. And (1 Cor. iii. 16), "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" that is, the same God dwelleth in you. And (chap. vi. 19), "What! know ye not that your body is the temple of the Holy Ghost?" that is, of God, which is in you, "and which is given you of the same God." And (Eph. ii. 22), "You are builded together for an habitation of God through the Spirit;" that is, through the same God;—with many other sayings of the like import.

PART II.

I PROCEED now to expound some passages of Scripture which seem to have been misunderstood by most modern expositors, and sometimes also by myself. As,

First : Those words of Christ (Luke x. 22), "No man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him." And (John i. 18), "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father," that is, who is intimately acquainted with his mind and will, "he hath declared him."

That these words cannot concern the *metaphysical* nature of the Father and the Son is evident, because our Saviour hath made no such declaration or revelation of that nature to us or his disciples. They, therefore, only can concern the dispensation of the New Testament, and salvation by Jesus Christ, and the knowledge of the *will* of the Father, and the way by which he would be worshiped, delivered to us by his Son.

Hence, when St. Peter had declared that "Jesus was the Christ, the Son of the living God, (or as it is, Mark viii. 29, "Thou art the Christ,") Christ said unto him, "Flesh and blood have not revealed this unto thee, but my Father which is in heaven" (Matt. xvi. 17). And (John xvii. 6), Christ also saith, "I have manifested thy name unto the men which thou gavest me, and they have known that all things whatsoever thou hast given me are of thee, and have known surely that thou hast sent me."

From which two places it appears, that God the Father, by revealing to St. Peter that Jesus was the Christ, the Son of the living God, revealed the Son to him; and that Christ himself, by manifesting unto his disciples that he came from God, and that he had sent him, manifested his Father's name to them. And (John xvi. 25), he promised hereafter to shew them plainly of the Father; and yet he did this, not by giving them any instructions concerning the *metaphysical* nature of the Father, or any declarations of that nature, but only by giving them a clear insight into the tenor of the Gospel dispensation, and into the counsel of his will.

Secondly, to proceed to those words (John x. 30), "I and my Father are one."

The great question here is, whether these words are to be understood of the unity of the Father and Son, as to their same *monadical essence*, or (as many of the Ante-Nicene fathers did interpret them) of an unity in will, design, affection and concord?

That they could not be intended to declare an unity of their individual *essence*, seems highly probable, both

From the context;

From the like expressions in the Scripture; and

From the very nature of the thing.

First, from the context; for there our Saviour saith, "The works that I do in my Father's name"—that is, by his authority and power imparted to me—"bear witness of me" (ver. 25); which words are evidently repugnant to a numerical unity of essence in them both; since where the essence is one, the actions must be one, and done by the same authority and power.

To which add, that the words, "I and my Father," are words plainly importing two persons; for the word *Father* is personal, and the word *I* is a pronoun personal; so that if these two are one and the same God by virtue of this text, they must be one in person as well as essence.

Moreover (ver. 29), "My Father which gave them me" (saith Christ) "is greater than all;" which again destroys the numerical unity of essence betwixt both; since no one essence can give any thing to itself, and much less a divine and all-perfect essence. Nor can one essence be greater than itself; whereas our Lord expressly saith, "My Father is greater than I" (John xiv. 28).

Secondly: This will be farther evident from the parallel expressions used by our Lord in the same Gospel, where he prays that his disciples "may be one, as thou, Father, art in me, and I in thee; that they might be made perfect in one:" and yet, doubtless, he could not pray that his disciples might be one in essence with the Father and Son, but only that they might be one by having the Spirit of the Father and Son dwelling in them. In which sense, Athenagoras* says the Father and Son are one, viz. ἐνότητι τοῦ πνεύματος, by unity of the Spirit.

Thus Origen† interprets this verse. For, having cited these words, "I and my Father are one,"—If any one, saith he, is disturbed at these expressions, as if we favoured the opinion of the Noetians, who deny the Father and the Son to be δύο ὑποστάσεις, two singular existences, let him consider this text (Acts iv. 34), "All that believed were of one heart and one soul," and then he

* Page 10.

† Contra Celsum, p. 336.

will understand this, "I and my Father are one thing:" we serve, therefore, ὡς ἀποδεδώκαμεν, as we formerly explained it, one God the Father, and the Son; we worship the Father of the truth, and also the Son, who is the truth, being indeed two things in subsistence, but in agreement and consent and sameness of will, they are one.

Here, indeed, he only saith we worship the Father of the truth, and the Son, who is the truth and wisdom; but in his comment on John (p. 70), he adds, that the Father is πλείων, μείζων ἀλήθεια, a fuller and greater truth, and, being the Father of wisdom, is greater and more excellent, as he is Wisdom, than the Son. Then he proceeds (p. 387) to shew, that among the multitude of believers, some, differing from the rest, rashly affirmed, as the Noetians did, that our Saviour was the God over all; which, saith he, we Christians, or we of the church, do not believe, as giving credit to the same Saviour, who said, "My Father is greater than I." And, lastly, he saith (p. 38), We Christians manifestly teach, that the Son is not stronger than the Father, who is the Creator of the world, ἀλλ' ὑποδέσπτερος, but inferior in power to him; which words afford the clearest demonstration, that the church of that age did not believe that our Saviour was ὁ ἐπὶ πάντι Θεός, the supreme God, or one of the same numerical essence with the Father; and therefore could not interpret those words of such an unity, but only of an unity of concord, mind and will. Hence, in his comment upon St. John (p. 227), he saith, that this unity of will is the cause why Christ said, "I and my Father are one;" and in his next page adds, that the will which is in Christ is the image of the first will, and the divinity which is in Christ is the image of the true divinity.

Novatian is, if possible, still more express in this interpretation: for, in answer to the objection of the Sabellians from this place, he saith, that *unum*, being here put in the neuter gender, denotes not an unity of person, but a concord of society between them; they being deservedly styled *one*, by reason of their concord and love, and because whatsoever the Son is, he is from the Father. The apostle, saith he, knew this unity of concord with the distinction of persons, by writing to the Corinthians thus: "I have planted, Apollos watered, but God gave the increase." For who understands not that Paul is one person and Apollos another? and that they had divers offices, one to plant and another to water? And yet the apostle Paul saith of these two, ἐν εἰσι, "they are one," though, as to the distinction of persons, they are two; with other things of like nature.

And here it is to be observed, that Pamelius's note upon these words is this: *Nempe in hoc loco, non satis accurate scribere Novatianum, quod nullam essentiae Patris, et Filii commu-*

nicationem adferat, sed exemplum ab apostolo unitati essentiae veluti contrarium; in quo certe hallucinatum fuisse auctorem non vereor dicere, quum postea ecclesia in diversis conciliis, diversum definiverit. That is, Novatian did not write accurately in this place, as making no mention of the communion of the essence betwixt the Father and the Son, but introducing an example from the apostle, as it were, contrary to it; in which thing I doubt not to pronounce him erroneous, seeing the church afterwards in divers councils defined the contrary.

And yet it is certain that many of the Ante-Nicene fathers in effect said the same thing: for Justin* pronounces the Son to be ἕτερος ἀπὸ τοῦ Πατρὸς ἀριθμῷ ὡ γνῶμη, another from the Father in number, but not in consent. And his reason follows thus, because he never would do any thing but what ὁ τὸν κόσμον ποιήσας, ὑπὲρ ὃν ἄλλος οὐκ ἔστι θεός, βεβόληται καὶ πράξαι καὶ ὁμιλῆσαι, the Maker of the world would have him do and speak. Where, first, this God the Father is plainly styled another in number from him that made the world; and, secondly, the Son is represented as one not doing his own will, but being in all things subservient to, and delivering the words of that God, from whom he is thus distinguished.

Lactantius† saith, that the Father and Son are one, *quia unanimis incolunt mundum*, because they unanimously dwell in the world.

Eusebius‡ pronounces the Father and Son to be one, οὐ καθ' ὑπόστασιν ἀλλὰ κατὰ τὴν κοινωνίαν τῆς δόξης, not as to the essence, but as to communion of glory. And lastly,

The council of Antioch pronounceth the Father, Son and Holy Ghost to be τρία μὲν ὑποστάσει τῇ δὲ συμφωνίᾳ ἓν, that is, three in subsistence, but one only in consent or concord. Tertullian§ declares, in answer to this objection of the Sabellians, that these words, "I and the Father," *duorum esse significationem*, signify two; and then adds, that *unum neutrali verbo non pertinet ad singularitatem, sed ad unitatem, ad similitudinem, ad conjunctionem, ad delectionem Patris qui Filium diligit; et ad obsequium Filii qui voluntati Patris obsequitur*: which last words shew that it is impossible that this text should be interpreted of the numerical essence or unity of the Father and Son; seeing one and the same essence cannot be obsequious or obedient to itself. And yet there is nothing more common among the Ante-Nicene fathers, than to say with Novatian, who having affirmed that the Son, *obedierit Patri, et obediat*, always did and always doth obey the Father, thence makes this inference—*Quid tam evidens esse*

* Dial. cum. Tryph. p. 276.

† Eccles. Lib. iii. C. xix.

‡ Lib. iv. C. xxix.

§ Adversus Praxeam, C. xxii. p. 575.

potest hunc non Patrem esse, sed Filium, quam quod obediens Patri Deo proponitur? What more evidently shews that Christ is not the Father, but the Son, than this, that Christ is obedient to the Father? (Cap. xxiii.) And again (Cap. xxx.), *Filius nihil ex arbitrio suo gerit, nec ex concilio suo fecit, nec a se venit; sed imperiis paternus omnibus, et preceptis obedit, ut quamvis probet illum nativitas Filium, tamen morigera obedientia asserat ipsum Paternæ voluntatis, ex quo est, ministrum. Ita dum se Patri in omnibus obtemperantem reddit, quamvis fit et Deus, unum tamen Deum Patrem de obedientia sua ostendit, ex quo et traxit, originem*; that is, in short, the Son of God, by his dutiful obedience to all his Father's commands, and to his will (he doing nothing by his own will and counsel), by this demonstrated, that though he was God, yet the Father, from whom he came forth, and whom he obeyed, was the one God, even that one God, of whom he saith, *Nos scimus et legimus et credimus et tenemus, unum esse Deum, qui fecit cælum pariter ac terram, quoniam nec alterum novimus, aut noscere (cum multus sit) aliquando poterimus*; that is, we Christians know, believe and hold, that there is one only God, the Creator of heaven and earth; nor know we, nor can we know any other, because there is no other. And again, God the Father is *unus Deus, cujus neque magnitudini, neque majestati, neque virtuti quicquam non dixerim præferri, sed nec comparari potest*; that is, that one God, to whose greatness, majesty and power, nothing can be compared (Cap. xxx.). And indeed all the Greek fathers, from Justin to Eusebius inclusive, do frequently inform us that the Son did ὑπακούειν τῷ θελήματι τοῦ Πατρὸς, obey the will of the Father, that he did ὑπουργεῖν, διακονεῖν, ὑπηρετεῖν, minister, and was subservient to him.

And all that writ in Latin, from Tertullian to Lactantius inclusively, that he did *Patris voluntati administrare*, administer to the will of the Father; that he did *obedire in omnibus Patri*, obey the Father in all things; that the Son *voluntati Patris fidelitur paret nec unquam faciat aut fecerit, nisi quod Pater aut voluit aut jussit*, faithfully obeyed the will of his Father, and never doth or would do any thing but what the Father willed or ordered him to do (Lib. iv. C. xxix.).

It being therefore certain, that one and the same essence can have but one and the same will, and that one singular and numerical essence cannot administer to the will, obey, and be subservient to the will and commands of another; hence it is demonstratively evident that he who does so, cannot have the same numerical essence and will with the Father.

Thirdly (John xiv. 9, 10): “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how

sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works." Where,

First, As to those words, "I dwell in the Father, and the Father in me," they are so far from proving that he is of the same individual essence with the Father, that the same apostle, in his general Epistle, ascribes the same to all good Christians, saying (1 John iii.), "He that keepeth his commandments dwelleth in God, and God in him." And (chap. iv. 12, 13, 14), "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him." And St. Paul saith, that "Christ dwelleth in a Christian's heart by faith" (Eph. iii. 17). Yea, in this very Gospel of St. John, it is said of all true believers, "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him;" and of his disciples, "that the Spirit of God dwelleth with them, and shall be in them;" and of all true believers, "that the Spirit of God dwelleth in them" (Rom. viii. 11, 2 Tim. i. 14); and by so doing renders them the temple of God. And yet it is certain, that by this inhabitation, they are not rendered one in essence with God the Father.

And even our Communion-service saith, that if we are worthy communicants, we dwell in Christ, and Christ in us; and we pray that we may ever dwell in him, and he in us; and this is said agreeably to those words of Christ (John xiv. 23), "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." And yet surely it cannot be affirmed from these texts, that God the Father, Son and Holy Ghost, are so united to all true believers, as to render them of one and the same individual essence with them.

Moreover, Christ here saith, "The Father that dwelleth in me, he doeth the works:" whereas, where the essence is one and the same, the action done by that essence must be one and the same, and so could not be truly said to be done by another.

As for these words (John xiv. 10), "I am in the Father, and the Father in me;" and these (chap. x. 38), "That ye may believe that the Father is in me, and I in him;" that they cannot refer to the unity of essence of the Father and Son, is evident from Christ's saying and promising the same thing to his dis-

ples; it being certain he could neither promise nor pray the Father that they should be one in essence with him. And yet he promiseth this in these words (John xiv. 20), "At that day ye shall know that I am in my Father, and you in me, and I in you." He prays for this in these words (John xvii. 21), "That they all may be one, as thou, Father, art in me, and I in thee; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." And so these words are interpreted by Origen and Eusebius. Nor,

Fourthly, can this be inferred from those words of Christ to Thomas and Philip (chap. xiv. 9), "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father?" For there our Saviour plainly shews that they might have known and seen him, by reason of his presence with them and his discourses to them, and that by these things he had shewed them the Father. And yet it is certain, that neither by his long abodes with them, nor his discourses to them, had he shewn them the essence of the Father, but only had acquainted them with the will and dispensations of the Father. Of these things, he, by his long continuance with them, fully had acquainted them, but had not said one word of his identity in essence with the Father.

So Christ saith to the Pharisees, "Ye neither know me, nor my Father; for if ye had known me, ye would have known my Father also" (John viii. 19); and to his disciples, in this very chap. ver. 7, "From henceforth ye know him, and have seen him." And yet it is certain they neither knew nor could see the essence of Him who is invisible. Yea, Christ saith of the unbelieving Jews, "Now have they both seen and hated both me and my Father" (John xv. 24); that is, They, from those miracles I have wrought amongst them, have had sufficient means to see and know, both that I came from God and am a revealer of his will, though they, through their prejudice and perverseness, neither truly knew (that is, acknowledged) me nor my Father. Nor,

Fifthly, can this be inferred from these words (John xv. 16), "All things that the Father hath are mine;" for surely he might say this, whatsoever was his nature, "who knew that the Father had given all things into his hand" (John xiii. 3); and that he did this as the effect of his love to him: for, saith the Baptist, "the Father loveth the Son, and hath given all things into his hand" (John iii. 35). And then this is so far from being a proof of the identity of the essence of the Father and Son, that it is

a demonstration to the contrary; seeing one individual essence can give nothing to, nor receive any thing from, itself, because it can give nothing but what it hath already, and therefore cannot receive by way of gift.

And this in an all-perfect and self-existent Being is the more certain, because it is incapable of any accession to its absolute perfection. If, then, God the Son hath the same numerical essence which God the Father hath, it could not properly and truly be said, "That the Father loveth the Son, and hath given all things into his hand:" or that "Jesus knew that the Father had given all things into his hand" (John xiii. 3).

Secondly, Our Saviour adds, "that the Spirit shall take of mine, and shew it unto you." And yet the Spirit did not shew to them any thing concerning the *metaphysical* essence of the Father and the Son. Nor doth he say all the excellences and perfections of the Father are mine; but only, πάντα, all things relating to the Gospel dispensation, they being all taught him by the Father. And hence he saith to the Jews, marvelling how he should be able to teach what they thought he never learnt, "My doctrine is not mine, but his that sent me;" that is, as the following words shew, "It is not spoken by me from myself, but from God." Nor,

Sixthly, will this follow from the mighty works Christ did; because he himself promises to his disciples (John xiv. 12), "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father," who is greater than I, and so can enable you to do greater works: hence saith he to them, "If ye loved me, ye would rejoice because I said, I go to my Father; for my Father is greater than I" (John xiv. 28). Nor,

Seventhly, will this follow from Christ's command to baptize all nations in the name of the Father, Son and Holy Ghost. For to be baptized in the name of the Father, Son and Holy Ghost, is to be baptized into the profession of our belief in *one God, the Father Almighty, in one Lord Jesus Christ, the only-begotten Son of God, sent by his Father to reveal his will, and in the Holy Spirit of God*, by whose assistance the Holy Scriptures were indited. So that this profession is absolutely necessary to our being worshipers of the true God, who made heaven and earth; to our being Christians or owners of the Son of God, as the true *Messiah*, and of the Holy Scripture as indited by the Spirit of God. And therefore it was absolutely necessary that the heathens, who owned none of these things whilst they continued infidels, should be baptized into this profession, in order to their embracing the Christian faith. Nor,

Eighthly, can this be inferred from these words of St. Thomas, "My Lord and my God," as will appear from this consideration, that the faith of St. Thomas was only this, that Jesus was really risen from the dead; for when the apostles had told him they had seen the Lord, he answers, that "except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe" (it). Then Christ, coming a second time, saith unto him, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing," (*viz.*) that I am risen.

Lastly: Our Saviour saith, "Thomas, because thou hast seen me, thou hast believed;" which shews that he could believe only what he had seen; to wit, that the same body was raised which had been crucified; neither had he seen, nor could he see with his bodily eyes, that he who was thus raised was his Lord and his God. These words, therefore, "My Lord and my God," may have this import: "My Lord and my God have done this;" and so they exactly agree with the faith of the apostles, saying, "The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree" (Acts v. 20. See Acts ii. 24, iii. 15, iv. 10, and xiii. 30). Or thus: "My Lord and my God!" how great is thy power! for, saith St. Paul, "God exerted the greatness of his power, and the activity of his might, in raising our Lord Jesus from the dead" (Eph. i. 19, 20). But whether this be the true import of St. Thomas's words or no, certain it is that it cannot be proved that he did intend by them to signify that he owned Jesus Christ as his Lord and his God:

First: Because he was bred up in the Jewish faith, which taught him that the Lord his God, the God of Israel, was one Lord, and that there was no other than he. And,

Secondly, It would have contradicted the faith of Christ himself, who, after his resurrection, speaks to his disciples thus: "I ascend to my Father and to your Father, and to my God and your God" (John xx. 17).

And again, "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" (Rev. iii. 12).

Now hence we learn how weak are the chief arguments of Athanasius, St. Ambrose, and Cyril of Alexandria, and other ancients, to confirm this unity of essence betwixt the Father and the Son, they being taken from these words of John, which, as I have shewed, afford no firm proof or evidence of this matter.

Lastly: Nor will this follow from these words of St. John, "The word was God." For if that implies that he is the same numerical God with God the Father, it plainly is repugnant to all the passages following, cited in the foregoing arguments from this evangelist, and also to the text itself, where, of this word which he styles God, he twice says "That he was with God." But to say that he was the same God with whom he was, is a contradiction in terms, though, indeed, it was the ancient heresy of Sabellius.

Moreover, of this word which is here styled God, the apostle saith, "He came to his own, and his own received him not;" which cannot be true of God the Father, whom the Jews always owned to be their God, but only of that Jesus, who is here said to be with God, and to be God.

Thus have I considered all the arguments for this identity of the Father and Son, produced from the evangelist.

I come next to consider those which are offered to the same purpose from the Epistles, of which the first is taken from Rom. ix. 5, where in our translation we read thus: "Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever," ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας.

Now to this argument I have returned one answer in my Reply to Dr. Waterland, by approving the ingenious conjecture of a learned critic, that these words are to be read thus, ὢν ὁ ἐπὶ πάντων Θεός, and are to be referred to God the Father's being the God of the Jews; and then the whole verse will run thus, ὢν οἱ Πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς, "Whose are the fathers, and of whom is Christ according to the flesh; ὧν, of whom, or whose, is the God over all, blessed for ever;" he being peculiarly known to them, and related to them as their God in covenant. And this exposition is the more probable, because this phrase is by the same apostle, in this Epistle and in another, plainly referred to God the Father; as when he says (Rom. i. 25), "The heathens worshiped the creature more than the Creator," ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας; and (2 Cor. xi. 31), "The God and Father of our Lord Jesus Christ, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας, who is blessed for evermore, knoweth that I lie not."

But, secondly, the words read according to our translation, are interpreted by Hippolytus thus: "That Christ is God over all, because God the Father had delivered all things into his hand;" and, as the apostle saith, "had made him head over all things to the church" (Eph. i. 22). His words are these: "In these words of the apostle he plainly sets forth the mystery of truth." "He that is over all is God;" for so he dares to say,

“All things are delivered to me of my Father.”* And again, he rightly calls him *omnipotent*; for this Christ testifies by saying, “All things are delivered to me of my Father;” and he hath a dominion over all things, and so is made omnipotent by the Father. And it is worthy of observation, that this interpretation of these words is given by Hippolytus in answer to Noetus, who used them in confirmation of his Sabellian doctrine.

And whereas it is said by some, that the apostle having said in the immediate preceding words, “That Christ came from the Father, *κατὰ σάρκα*, according to the flesh,” or as to his human nature, it is reasonable to conceive he should proceed to say what he was according to his divine nature. That this is not necessary appears from Clemens Rom.,† where, speaking of the dignity of Abraham, he saith, “That from him descended the Lord Jesus, *κατὰ σάρκα*, according to the flesh,” but saith not one word concerning his spiritual descent. Nor,

Secondly, doth this follow from these words of the apostle (Gal. iv. 8), “When ye knew not God, ye worshiped them who by nature were no gods;” Christ being by nature truly God, as having by that nature which he derives from the Father true divine power and dominion over all things both in heaven and earth, in subordination to Him who alone is absolutely *ὁ Παντοκράτωρ* of himself supreme over all.

Secondly: These words may be fairly rendered thus: “Ye worshiped gods, *τοῖς μὴ φύσει*, gods which had no being or existence in nature:” for such were many of their fictitious gods, Venus, Diana, Minerva, &c., or gods made with hands; for of such gods the apostle saith, “We know that an idol is nothing.” And Demetrius, the silversmith, complains that St. Paul taught, “That they were no gods that were made with hands” (Acts xix. 26); and the Psalmist saith, “The gods of the heathens are the works of men’s hands” (Ps. cxv. 5); and in this sense this text cannot at all concern our blessed Lord. Nor,

Thirdly, will this follow from those passages which say, “All things were made by him, and by him were all things created;” it being expressly said in the same Scriptures, “That God created all things by Jesus Christ” (Eph. iii. 9); “And that by him, he (that is, God the Father) made the worlds”‡ (Heb. i. 2).

* Καλῶς διηγεῖται καὶ λαμπρὸν τὸ τῆς ἀληθείας μυστήριον οὗτος ὁ ὢν ἐπὶ πάντων Θεὸς ἔστιν· λέγει γὰρ οὕτω μετὰ παρρησίας πάντα μοι παραδέδοται ὑπὸ τοῦ Πατρὸς, et rursus, καλῶς εἶπεν παντοκράτορα Χριστόν· τοῦτο γὰρ εἶπεν καὶ αὐτῷ μαρτυρήσει ὁ Χριστὸς, μαρτυρῶν γὰρ Χριστὸς, ἔφη, πάντα μοι παραδέδοται ὑπὸ τοῦ Πατρὸς καὶ πάντων κρατεῖ· παντοκράτωρ παρὰ Πατρός κατεστάθη Χριστὸς.—*Contra Noet.*, p. 10.

† Epist. ad Corinthios, Sect. xxxii.

‡ Πάντα διὰ τοῦ λόγου ἐγένετο, οὗ ὑπὸ τοῦ λόγου ἀλλ’ ὑπὸ κρείττονος, καὶ μει-

Now he by whom God the Father made all things, cannot be the same God with Him who made all things by him. Nor,

Fourthly, doth this follow from these words of the apostle, "In him dwelleth all the fulness of the Godhead bodily" (Coloss. ii. 9); for, first, this fulness refers not to the divine nature, but to the fulness of his "divine wisdom and knowledge," (ver. 3,) by which he is completely enabled to manifest to us both the will and perfections of God.

And whereas against this it is objected, that τὸ Θεῖον and Θεότης do never signify the doctrine of the Gospel; and that the will of God cannot be said to dwell bodily in any person: to this I answer, first, that though the words τὸ Θεῖον καὶ Θεότης, absolutely put, do never signify the doctrine of the Gospel, yet πλήρωμα τῆς Θεότητος, may signify the complete ability of that divine person who is God: and in this sense the church is said to be, or have, the fulness of that God who is all in all, by having his whole will revealed to them. And again, "If all the treasures of wisdom and knowledge may be said to be hid in Christ" (Coloss. ii. 3), why may they not also be said to dwell in him?

Thus, St. John the Baptist saith of Christ (John i. 16, 17), "That he was full of grace and truth, and of his fulness have we all received;" not meaning that we had received of the fulness of his Godhead, but only a full knowledge of the grace and truth which he was sent to reveal to the world. And St. Paul prays, that the "Ephesians might comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. iii. 18, 19); where, certainly, he doth not pray that all saints may be filled with the divine nature of God, but only that they might have a sufficient knowledge of the love of God, in sending his beloved Son to acquaint them with the riches of his love to them in Christ Jesus; this fulness being to be obtained "by Christ dwelling in their hearts by faith" (ver. 17).

Secondly: Whatever this fulness of the Godhead means, it was conferred on him by the good pleasure of the Father. For, saith the same apostle (chap. i. 19), "It pleased the Father that in him should all fulness dwell;" that is, it pleased the Father thus to invest him with the fulness of divine power and wisdom for the creation of all things, and for the redemption and government and preservation of his whole church. For had he been one and the same all-perfect God with the Father, it could not

ζονος παρὰ τὸν λόγον· τίς δὲ ἂν ἄλλος οὗτος τυγχάνη ἢ ὁ Πατήρ. Orig. Com. in Johan., p. 56, et ὑπηρέτης τοῦ δημιουργοῦ γινόμενος ὁ λόγος τὸν κόσμον κατεσκεύασε. P. 61.

have been truly said, "That it pleased the Father that in him should all fulness dwell;" for then he must have had it from the perfection of his own nature, and not from the pleasure of his Father. And,

Lastly, this will farther appear from the connexion of these words with the foregoing, where the apostle cautions the Colossians against the philosophy and vain deceit of the heathen moralists, taught after the rudiments of the world, and not after Christ. For, saith he, "In him dwelleth all the fulness of the Godhead bodily;" which seems to be a plain dehortation from attending to the knowledge taught by these heathen philosophers, because of the fulness of the knowledge which was in Christ; and adds, "That we are complete in him,"—not, surely, by having the same Godhead with him, but—by receiving a full and sufficient knowledge of the whole will of God revealed to us. Nor,

Fifthly, will this follow from these words of the apostle, "Looking for that blessed hope and glorious appearing of the great God, and our Saviour, Jesus Christ" (Tit. ii. 13); for that the great God there signifies God the Father, is fully proved by Dr. Clarke, in his comment upon that text.

Lastly, that the true God mentioned 1 John v. 20, is not the Son of God, but the Father, who by our Saviour is styled the only true God, is proved from the ancient reading of these words thus: "The Son of God is come, and hath given us an understanding, ἵνα γινώσκωμεν τὸν ἀληθινὸν Θεόν, that we may know the true God, καὶ ἔσμεν ἐν τῷ ἀληθινῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστοῦ, and we are in his true Son, Jesus Christ." This God, of whom the Son of God hath given us this knowledge, (as our Lord hath told us, John xvii. 3,) "is the true God, and the knowledge of him is eternal life." Thus the disciple accords well with his Master, and only teacheth what he had learnt from him. [As for Rev. i. 8, see Dr. Clarke's Scripture Doctrine, pp. 62, 63, 64; and the Modest Plea continued, p. 12.]

A TABLE

OF THE

*Phrases, "Our Lord Jesus Christ," or "Christ Jesus our Lord,"
which occur in the Epistles.*

Rom. i. 7: "Grace be with you, and peace from God our Father, and the Lord Jesus Christ."

Chap. iv. 24: "Faith shall be imputed to us, if we believe on him that raised up Jesus our Lord from the dead."

Chap. v. 1: "We have peace with God, *through* our Lord Jesus Christ."

Ver. 11: "We joy in God, *through* our Lord Jesus Christ."

Chap. vi. 11: "Likewise reckon ye also yourselves to—be alive unto God, *through* Jesus Christ our Lord."

Ver. 23: "The gift of God is eternal life, *through* Jesus Christ our Lord."

Chap. vii. 25: "I thank God, *through* Jesus Christ our Lord."

Chap. viii. 39: "Nothing shall separate us from the love of God, which is in Christ Jesus our Lord."

Chap. x. 9: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Chap. xvi. 27: "To the only wise God be glory, *through* Jesus Christ our Lord."

1 Cor. i. 4: "I thank my God always on your behalf, for the grace of God which is given to you by Jesus Christ our Lord."

Ver. 9: "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord."

Chap. xv. 57: "Thanks be to God which giveth us the *victory*, *through* our Lord Jesus Christ."

2 Cor. xiii. 14: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Eph. iii. 11: "According to the eternal purpose which he purposed in Christ Jesus our Lord."

Chap. iv. 5, 6: "One Lord—one God and Father, who is above all," &c.

Chap. v. 20: "Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."

Chap. vi. 23: "Peace be to the brethren, and love and faith from God the Father, and the Lord Jesus Christ."

Phil. ii. 11: "Every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

Chap. iii. 17: "Whatever ye do in word or deed, do all in the *name* of the Lord Jesus, giving thanks to God and the Father *by* him."

1 Thess. i. 3: "Remembering, without ceasing, your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."

Chap. iii. 11: "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you."

Ver. 13: "That he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ."

2 Thess. i. 1: "To the church of the Thessalonians in God our Father, and the Lord Jesus Christ."

Ver. 12: "According to the grace of our Lord Jesus Christ."

Chap. ii. 16: "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us—comfort your hearts."

1 Tim. v. 21: "I charge thee before God and the Lord Jesus Christ, that thou observe these things."

Chap. vi. 13: "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ."

2 Tim. iv. 1: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead."

Titus iii. 6: "God shed on us the Holy Ghost abundantly, *through* Jesus Christ our Saviour." Acts ii. 23.

2 Pet. i. 16: "Our Lord Jesus Christ received from God the Father honour and glory."

Jude 21: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ."

Should any man, instead of these words, "Our Lord Jesus Christ," put these, "The same God," or "The same Supreme God," as (if our Lord Jesus Christ was the same God with the Father) he might do, the sense would be so harsh and disagreeable as would constrain him to suspect the truth of that assertion.

Moreover, it farther is considerable, that in all the places of the Old Testament where Christ is undoubtedly spoken of, he is still represented as a King to whom the Father had *given* a kingdom, or as a Lord who had *received*, or was to *receive*, dominion from him. So, *v. g.* Psalm ii. 2, we read thus: "The kings of

the earth, and the princes, are gathered together against the Lord and against his Christ;" which, Acts iv. 25, 27, is thus interpreted, "against thy holy child Jesus, whom thou hast anointed." In the following verses, God is introduced speaking thus: "I have set my King upon my holy hill of Zion" (ver. 6); and again (ver. 7), "Thou art my Son, this day have I begotten thee;" which, by St. Paul, is interpreted of Christ's resurrection, when all power in heaven and earth was committed to him, his words being these: "The promise which was made unto the fathers he hath now fulfilled, in that he hath raised up Jesus again; as it is written in the second Psalm, Thou art my Son, this day have I begotten thee." And because Christ was not to be an high-priest on earth, but only in the heavens, where he was to appear in the presence of God for us (Heb. ix. 24); therefore the apostle interprets this also of his priestly office, saying, "Christ glorified not himself to be made an high-priest, but he that said unto him, Thou art my Son, this day have I begotten thee" (Heb. v. 5). In the words following (Psalm ii. 8), God saith to him, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" clearly declaring that Christ's kingdom was a kingdom to be *given* him of that Father of whom he was to ask it.

Secondly: In the xlvth Psalm, the Psalmist begins thus: "I speak of the things which I have made touching the King;" and of this King he saith, "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest iniquity; wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows:" where most of the Ante-Nicene fathers note, that there is mention of one God, who was the God of another styled also God, who had anointed him to his kingly office and set him up above all his fellows.

Thirdly: This is still more evident from Psalm cx.; for there is mention made of one Lord saying to another Lord, that is, to our Lord Christ, (as he himself interprets these words, Matt. xxii. 44,) "Sit thou on my right hand, until I make thy foes thy footstool." And this Lord is represented as a King reigning in the midst among his enemies (ver. 2).

Fourthly (Isaiah xlix. 6): God speaketh to one who is called his servant, thus: "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth." That these words relate to the person of our blessed Saviour is evident both from the New Testament, where he is said to be

“a light to lighten the Gentiles,” (Luke i. 7, 9, and ii. 23,) and also from the greatness of the promise, that he should be his “salvation to the ends of the earth.” And here the words, “MY SERVANT,” and “MY SALVATION,” demonstrate that the person here mentioned cannot be the same individual essence with that God whose servant he is, and whose salvation he declares to all the world.

Fifthly: Jer. xxiii. 5, 6, we read thus—“Behold, the day is come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute justice and judgment in the earth. In his days Judah shall dwell safely; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**” Where,

First, we have mention of a King that shall reign and prosper. And,

Secondly, this King is to be raised up by God; “for I will raise up a King, saith the Lord.” And,

Thirdly, the name given to this King is, “**THE LORD OUR RIGHTEOUSNESS,**” as procuring unto us that righteousness, or remission of sins, which the law could not give (Gal. ii. 21, and iii. 21). “For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him” (2 Cor. v. 21); that is, that we may be accepted as righteous, through that atonement which he hath made to God for us by his sin-offering.

Fourthly: The prophet Daniel having given the description of the four monarchies (chap. ii.), adds (ver. 44) these words: “That in the days of these kings, the God of heaven shall set up a kingdom which shall never be destroyed;” and this he did (chap. vii.) by giving to the Son of Man, that is, the Lord Jesus, “dominion and glory, and a kingdom, that all people, nations and languages, should serve him.” And this dominion is called “an everlasting dominion, which shall not pass away.”

Fifthly: The prophet Malachi speaks thus: “The Lord, whom ye seek, shall suddenly come to his temple” (chap. iii. 1); where it is agreed on by all Christian interpreters, that this Lord is Christ, even that Jesus “whom God hath made both Lord and Christ” (Acts ii. 36); that one Lord of Christians, Jesus Christ, “by whom are all things.” Here, then, it is manifest that even those Jews who owned only one Lord of heaven and earth, and one God, and none other but he (Mark xii. 35), expected, notwithstanding, another Lord who should suddenly come to his temple, even the Messenger of the covenant, whose coming they with great joy expected.

In fine, that celebrated place, Isaiah ix. 6, seems to be of the same import with the rest; for, first, the prophet there speaks of

a "Child born and a Son given to us," to wit, by God, according to these words of the angels to the shepherds: "To you is born this day a Saviour, who is Christ the Lord." And,

Secondly, it is prophesied that the "government shall be upon his shoulders;" and it is added (ver. 7), that "of the increase of his government there shall be no end upon the throne of David, and upon his kingdom to order it;" whereas the kingdom of the great God of heaven is neither capable of increase nor of diminution, nor can that be called the throne of David. And

It is farther said, that "the zeal of the Lord of Hosts will perform this;" that is, as Grotius interprets it, The love of God to mankind will induce him to send this Son to us: so that this Governor seems plainly to be the same Jesus of whom the angel speaks to the Virgin Mary thus (Luke i. 32, 33): "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

Whatsoever, therefore, may be the sense of the titles here ascribed to this Son and Governor, it is certain, from these things, that they cannot import that he is the same God with the sovereign Lord of heaven and earth.

From all which places it is evident, that though the Jews neither owned nor expected any other God, yet they expected, and were promised, another King, another Lord, who was to reign over the house of David; and that this King was the Son of God—the Messiah, or Saviour, who was to give salvation to Israel, and was the Messenger of the new covenant established in the blood of Jesus.

Now hence ariseth a full and sufficient answer to all the texts cited by Dr. Waterland, to prove what the wiser Jews owned, that there was but one God, and none other but he (Mark xii. 32). For though it be very certain that there neither is nor can be more than *one* self-existing God, who alone has all perfections and all dominion absolutely in and of himself, original and underived, and independent on any, yet the Jews did and from those Scriptures had reason to expect a King who, from this God, was to receive the heathen for his inheritance, and the uttermost parts of the earth for his possession; and who is styled his Son, set upon his holy hill of Sion; and a Son of Man, to whom this God would give dominion and glory, and a kingdom, that all people, nations and languages, should serve him; who was the Lord whom they expected, even the LORD OUR RIGHTEOUSNESS.

Seeing, then, our blessed Lord Jesus Christ is, in the New Testament, still represented as that very person into whose hands

the Father “had committed all things;” that Son “to whom all judgment is given; to whom he had given a power over all flesh, that he might give eternal life to all those that God had given him; to whom he had given all power both in heaven and in earth, and whom he had made head over all things to his church,”—this must be the very Person promised to the Jews in the Old Testament; and so must have a true dominion from the supreme Author of all dominion; and so be *verus Deus*, truly God, though not *summus Deus*, the supreme God, or God most high. And to ask whether Christ can be God at all, unless he be the same with the supreme God, is to ask whether the Scripture has done rightly in styling him God, when at the same time it is on all hands confessed that he is not he who alone has all perfections and all dominion absolutely in and of himself, original, underived, and independent on any; that is, he is not the first cause—the one God, of whom are all things (1 Cor. viii. 6); but that he is the Son of that God and Father of all.

DISCOURSE I.

THE SUBORDINATION OF THE SON TO THE FATHER.

1 COR. viii. 6:

To us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him.

THE apostle, in the beginning of this chapter, represents it as a notion common to all men, and more especially received by all Christians, that there is but one God. For, saith he, “we know that there is no other God, εἰ μὴ εἷς, but one only” (ver. 4). And in the beginning of this verse he as expressly tells us, that this one God of the Christians, is God the Father only: for seeing that it is expressly said (ver. 4), “that there is not ἕτερος Θεὸς εἰ μὴ εἷς, any other God but one only,” and as expressly said, that this εἷς Θεὸς ὁ Πατήρ, this one God is the Father.* Hence doth it plainly follow, that this one God of the Christians is God the Father, and no other; and suitably to this, (by saying that to us there is but one Lord, Jesus Christ,) he must intend to signify that he is διακριτικᾶς, by way of distinction, and peculiarly the one Lord of Christians; so that no other is so in the same import of the words: for whereas it is said by some, that as the apostle, by saying there is *one Lord*, to wit, Jesus Christ, cannot be reasonably supposed to exclude the Father from being also the *Lord* of the Christians; so neither, by saying *there is one God, the Father*, ought he to be supposed to exclude *Jesus Christ* from being also the *God* of Christians. To this it is replied, that the Father is certainly excluded from being our Lord in that sense in which Christ is in Scripture styled so, seeing he cannot be *made* Lord and Christ by God, as Jesus Christ is said to be (Acts ii. 36). He cannot be exalted to be “Lord, to the glory of God the Father,” as he is said to be (Phil. ii. 9, 10, 11): nor can he be that *Lord* to whom another *Lord* said, “Sit thou on my right hand, till I make thine enemies thy footstool.” Hence it is observable,

First, that though in the Epistles of the apostles we have

* Vide Euseb. Eccles. Theol. Lib. i. C. vi. p. 64.

frequent mention of Jesus Christ our Lord, yet he is always distinguished from God the Father; as in these words (Rom. xvi. 27), "To the only wise God be glory, through Jesus Christ."

Secondly: It is said, that "all things are of God, reconciling us to himself, through our Lord Jesus Christ" (2 Cor. v. 18, 19); whereas it is absurd to say, that God reconciled us to himself by himself, as he must do, if our Lord Jesus Christ had the same individual essence with himself.

Thirdly: St. Paul declares, that "every tongue must confess that Jesus Christ is Lord, to the glory of God the Father;" which plainly shews the distinction in essence between them; for nothing can be done by him, who is one in essence with God the Father, to the glory of God the Father (Phil. ii. 9, 10, 11). And,

Fourthly, he styles himself an apostle, "by the commandment, or *will*, of God the Father, and our Lord Jesus Christ" (1 Tim. i. 1); which is inconsistent with an individual unity of essence in both God the Father and our Lord Jesus Christ; for where the essence is one, the will and the command must be one also. And again (2 Tim. iv. 1), "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing;" which words plainly imply a distinction betwixt him who is here called God, and our Lord Jesus Christ.

Lastly: St. Peter saith, "Blessed be the God and Father of our Lord Jesus Christ" (chap. i. 3); and adds (ver. 31), that *by him* we believe in *God*. Now he *by* whom we believe in God, cannot be that God *in* whom we believe.

Secondly: Observe that, throughout the Acts of the Apostles, our blessed Saviour is often called "our Lord Jesus Christ," but never styled our *God*. There it is plainly said, that he "who had *God with him*, and was anointed with the Holy Ghost, and with power, &c., and was *sent by God* to preach the word, *and was* ordained *by him* to be judge of all men, *was Lord* of all." And how he became so, the same apostle informs us in these words: "This *Jesus* hath *God* raised up and exalted," &c. "Know ye, therefore, that God hath *made* that same Jesus, whom ye crucified, both *Lord* and Christ" (Acts ii. 32, 33 and 36). There it is said that the dispersed Christians preached the Lord Jesus (chap. xi. 20). They hazarded their lives for the name of our Lord Jesus Christ (chap. xv. 26). St. Paul and Barnabas there say to the jailor, "Believe in the Lord Jesus Christ, and thou shalt be saved, and thine house" (chap. xvi. 31, and xix. 5). He baptizeth the twelve disciples of John in the name of the Lord Jesus. And (chap. xx. 21), "They

testify both to the Jews and Greeks, repentance *towards God*, and faith towards our *Lord Jesus Christ*."

Now baptism doth certainly procure our admission into the church of Christ, and gives us a title to salvation; and so also doth faith in our Lord Jesus, as St. Paul testifies in these words: "If thou shalt confess with thy mouth, Κύριον Ἰησοῦν, Jesus the Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. x. 9). These things have been observed in a little treatise, which saith thus, That the Acts of the Apostles gives us a full history of the conversion of myriads, both of the Jews and Gentiles, to the Christian faith; and yet St. Peter and St. Paul, the great instruments of their conversion, say not one word to engage Christians to believe that Christ was God of the same individual essence with the Father, but think it sufficient to preach to them faith in our Lord Jesus Christ, and to baptize them in the name of the Lord Jesus, that they might be saved.

If then the belief of the numerical identity of God the Father and the Son in essence, will and actions, be necessary to salvation, why was it not then as fully and expressly taught as it could be? Why were those great apostles so silent in a thing so necessary? Was either Sabellius, or any one else, wiser than these apostles, or more faithful in the discharge of their office? If not, whence comes this signal difference betwixt that which the apostles taught then, and which other men have taught since?

Thirdly: Observe that our blessed Lord himself doth plainly own himself to be our Lord and Master, as in those words (John xiii. 13), "Ye call me *Master* and *Lord*; and ye say well, for so I am."

He is frequently styled *Lord* by his disciples, in their discourses with him and addresses to him; as when they say, "*Lord*, teach us to pray;" "*Lord*, wilt thou at this time restore again the kingdom to Israel," &c. But yet they never, whilst he was on earth, styled him *God*, much less the same *individual* God with the Father; and, which is more considerable, our blessed Lord himself always declined the owning himself to be *equal with the Father*.

For it is observable, that Christ being thrice accused of *blasphemy* for *making himself equal with God*, or for doing that which the Jews thought belonged to God alone to do, never directly answers that he was *equal* to him; whereas, if he was sent to preach that doctrine to the world, it was reasonable to expect he would have so done. But he still speaks in such a manner as one who waived that assertion.

For when the scribes inquire, "Why doth this man, οὗτος,

speak blasphemy? Who can forgive sins but one, that is God?" (Mark ii. 7), he doth not answer (as some have done for him), that this proved him to be *God*, but only saith, "The *Son of Man* hath power on earth to forgive (the temporal punishment of) sins:" accordingly (ver. 10), he ascribes to himself this power, not as he was the Son of God, much less as being of the same individual essence with the Father, but only as he was the *Son of Man*. And again, from these words (John v. 17), "My Father worketh hitherto, [works of providential care, goodness and mercy, and these charitable actions] I work also:" I say, from his calling God his *Father* in so peculiar a manner as he did, (and had just cause to do, had he been only miraculously conceived in the virgin's womb, and upon that account the "Son of God," Luke i. 35; "the Son of the Most High," ver. 32), they invidiously infer (ver. 18), that he *called God* Πατέρα ἰδίου, that is, *his own Father*, in such a proper sense as made him *equal* to God, as a son is to his father.

Now to this Christ doth not answer, as might have been expected from one sent into the world to confirm that doctrine, to wit, that he had reason thus to call God his Father, as being of the same individual essence with him: but his answer contains many things seemingly inconsistent with that doctrine; for, on the contrary, his reply is, that he "could do nothing of himself" (vers. 19 and 30); that the Father "judgeth no man, but hath committed all judgment to the Son" (ver. 22); and "that because he is the Son of Man" (ver. 27). "That he sought not his own will, but the will of his Father that sent him;" αὐτοῦς. He was *the Person* that bore witness of him (ver. 37); and "that he came not in his own, but in his Father's name" (ver. 43). And lastly, that "the works which his Father had given him [power] to do, bore witness of him that the Father had sent him" (ver. 36). All which sayings are plainly inconsistent with a strict identity of essence, of will and actions, in God the Father and the Son. In chap. x., they accuse him of *blasphemy*, not for saying (ver. 30), "I and the Father are one;" but, as Christ himself declares (ver. 36), because he said, "I am the Son of God." And yet, being accused of blasphemy, because "being a man he made himself God," he had reason and opportunity to have made another sort of answer, whereas he only proves himself to be the Son of God.

First, Because the Father had "sanctified him, and sent him into the world;" whereas it is absurd to say that he either *sanctified* or *sent into the world* his own numerical essence. And,

Secondly, Because "he did the works of his Father" (ver. 37), to wit, by virtue of that power which the Father had given him to do them (John v. 36); and "by the Spirit of his Father

dwelling in him:" for he did them by the "Spirit of God" (Matt. xii. 28): "by the finger of God" (Luke xi. 20).

Fourthly: It is evident from the Scriptures, both of the Old and New Testament, that mention is made of two Lords, one having absolute dominion over all things in heaven and earth, according to these words of our blessed Saviour, "I thank thee, O Father, Lord of heaven and earth;" another who receiveth all his dominion from this Father, and that is our Lord Jesus Christ, according to the words immediately following, "all things are delivered to me of my Father." This we learn, first, from these plain words of the Psalmist, "The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool" (Ps. cx. 1). For that this Lord is our Lord Jesus Christ, he himself expressly teacheth, by saying, that "David in spirit called him Lord" (Matt. xxii. 43). So do the apostles, after they had received the Holy Ghost, also prove Christ's resurrection and ascension to heaven, to sit at the right hand of God, from this very place (Acts ii. 34, 35). So likewise doth St. Paul declare, that God the Father "hath put all things under his feet;" and that he who put all things under his feet is the Father, to whom he must deliver up the kingdom at the end of the world: and that when it is said, "All things are put under his feet, it is manifest that he is excepted, that did put all things under him" (1 Cor. xv. 24—28). And again, he proveth the superiority of the Lord Jesus to the whole angelical order by this: "To which of the *angels* hath he said, Sit thou on my right hand, till I make thine enemies thy footstool?" (Heb. i. 13).

Secondly: This *derived dominion* of the Son from the Father, is plainly delivered to us by the prophet Daniel in these words: "I saw one like the *Son of Man* come with the clouds of heaven, and come to the Ancient of days, and they brought him near before him. And there was given him *dominion*, and *glory*, and a *kingdom*, that all people, nations and languages should serve him" (Dan. vii. 13, 14). But,

Thirdly, This derived dominion is so firmly established in Christ's own words, that we need no farther demonstration of it; for, after his resurrection, he expressly saith to his disciples, "All power in heaven and earth is given to me" (Matt. xxviii. 18). Elsewhere he speaks to his Father thus: "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John xvii. 2). And (John v. 22), "For the Father judgeth no man, but hath committed all judgment to the Son; even to that Son whom he hath sent into the world;" for so it follows (ver. 23), "He that honoureth not the Son, honoureth not the Father that sent him." At his temptation he expressly owns that God the Father is his God:

for to the second temptation of the devil to throw himself down from the pinnacle, he answers, This I must not do, because "it is written, Thou shalt not tempt the Lord thy God." And to his third temptation to worship him, he answers, This I must not do, because it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Now if these words were rightly made use of by the Son of God, and were the one of them a prohibition not to tempt the Lord his God, the other a command to serve him only; here is the plainest demonstration that the Son of God owned God the Father as his Lord. To say that they were not rightly made use of by him, is to aver that he alleged two passages impertinently, as being neither of them spoken of him, or applicable to him.

St. Paul plainly teacheth the same doctrine, by saying, "He hath given him to be head over all things to the church, which is his body, and put all things under his feet" (Eph. i. 22, 23). And again (Phil. ii. 9, 10, 11), "Therefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." And

Lastly, the apostle saith, "God hath in these last days spoken to us by his Son, ὃν ἔθηκε κληρονόμον πάντων, whom he hath constituted heir of all things" (Heb. i. 2); as it were by succession to his Father, who now "judgeth no man, but hath committed all judgment unto the Son;" and agreeable to this is the doctrine of the whole church Catholic, delivered to us in the Apostles' Creed, thus: "I believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, his only Son our Lord:" "where," saith the judicious Bishop Pearson,* "that the Son is not comprehended in the Father is evident, not only out of the original or occasion, but also from the very letter of the creed, which teacheth us to believe in one God, the Father, and in his Son; for if the Son was included in the Father, then was the Son the Father of himself." As, therefore, when I say, I believe in the Son, I must necessarily understand the Son of that Father whom I mentioned in the first article; so when I said, "I believe in God the Father," I must as necessarily be understood of the Father of him whom I call his Son in the second article.

Now, from all these things, the superiority of the Father to the Son, and the subordination of the Son to the Father, are extremely evident: for he that hath all things *delivered* to him

* On the Creed, p. 36, Edit. 4. •

from the Father, he that hath his whole dominion in heaven and earth, and his power over all flesh to give them eternal life, *derived* from and *given* to him of his Father, must be subordinate to him from whom that power is derived.

For, seeing no numerical essence can do an action by another, if Christ be of the same numerical essence with the Father, we cannot properly be said to have things from God, or to do things to God *by* Christ. And yet we frequently read thus: "We have peace with God, *διὰ*, by, or *through*, our Lord Jesus Christ" (Rom. v. 1, 11). "To the only wise God be glory, *διὰ*, *by* our Lord Jesus Christ" (Rom. xvi. 27). "Thanks be to God which giveth us the victory, *διὰ*, *through* our Lord Jesus Christ" (1 Cor. xv. 57). "Such hope have we to God by Christ" (2 Cor. iii. 4). We are "filled with the fruits of righteousness, which are by Jesus Christ, to the glory of God the Father" (Phil. i. 11). "We give thanks, *τῷ Θεῷ καὶ Πατρὶ*, to God, *even the Father*, by him" (Coloss iii. 17). This is sufficiently evident from the apostle's discourse, 1 Cor. xv. from ver. 24 to 29, where he represents Christ, the Son of God, as a Lord, who had all things *put under him* by a superior Lord, by saying, "When he saith, All things are *put under him*, it is manifest he is excepted, which *did put all things* under him. And when all things shall be subdued unto him, then shall the Son also himself be *subject* to him that *did put all things* under him, that God may be all in all:" and from these words of my text, where it is plainly said,

First, That all Christians know that there is but one God.

Secondly, That this one God is the *Father*. And,

Thirdly, That this God the Father is distinguished from our Lord Jesus Christ by this character, that he is God, *ἐξ ὧν*, *from whom* are all things; but our Lord is only he, *δι ὧν*, *by whom* are all things; and that God the Father is the Christian's one God—Christ their one Lord.

Hence Christ speaks thus for the encouragement of Christians to suffer for his sake: "To him that overcometh will I give to sit upon my throne, even as I overcame, and am set down with my Father on his throne" (Rev. iii. 21). Where,

First, I observe, that the *throne of Christ* is plainly represented as *distinct from* the throne of God the Father.

Secondly, He is said to be set down after his victory upon his Father's throne; neither of which things can agree to one who is of the same numerical essence with the Father. And ver. 12, "Him that overcometh will I make a pillar in the temple of my God; and I will write upon him the name of my God, and of the city of my God, which is new Jerusalem, which cometh down out of heaven from *my God*." Now, it is absurd to affirm, that one and the same God should so often call himself *his* God.

If it be here objected, that it is sufficient that our Lord Jesus Christ is, in these Epistles, said to be *God*; to wit, Rom. ix. 5, and 1 Tim. iii. 16; concerning Rom. ix. 5, I have given a full account elsewhere; and as to the words in Timothy, “God * was manifested in the flesh,” it is plain that the word God there, though it signify one who was truly God, by having a true dominion over all things in heaven and earth imparted to him, and having all perfections requisite to the exercise of that dominion, yet cannot it signify that self-existent God, whose power is absolute and underived; not only because he cannot be said to be justified in, *or by* the Spirit, who, saith our Saviour, “should convince the world of sin, because they believe not on me, and of righteousness, because I go to (my) Father;” but likewise because he is said to be received up into glory.

* Griesbach, however, in his edition of the Greek Testament, reads not “God,” but “who.”—*Editor of the present Edition.*

DISCOURSE II.

THE SON NOT OF THE SAME ESSENCE AS THE FATHER.

JOHN xiv. 1:

Ye believe in God, believe also in me.

OUR blessed Lord, in the former chapter, is represented as knowing the "Father had *given* all things into his hands" (ver. 3); that "he had *committed* all judgment to the Son" (John v. 22); and so had "all power in heaven and earth" committed to him. Hence he speaks to his disciples, who always believed in God, and trusted in him for a deliverance in all exigencies and distresses, exhorting them now to believe in him also, as having all authority and power imparted to him by the Father, and being the very person whom he (the Father) "had *given* to be head over all things to the church" (Eph. i. 22).

Here, therefore, we have evidently two distinct persons represented as the objects of our faith and trust; to wit, the person here called God, viz. the Supreme God and Father of all things, and Lord of heaven and earth, in whom the Jews always trusted: the second, our Lord Jesus Christ, invested with all judgment, power and authority from the Father, whom the Jews never owned before, and in whom the generality of them, after all his miracles done in confirmation of his mission, would not believe: and this, or a like distinction, seems very evident, not only in the Epistles, but also in the holy Gospels, viz.

First, in these words of Christ (John xii. 44), "He that believeth on *me*, believeth not on *me*, but on *him* that sent *me*." And,

Secondly (Mark ix. 37): "Whosoever receiveth *me*, receiveth not *me*, but *him* that sent *me*;" where, first, observe, that both these texts speak not only of the essence, but of the person also of the Father and the Son, as is evident from those pronouns, *me*, and *him* that sent *me*. Secondly, it is also extremely evident that they cannot both be interpreted so as to signify one and the same numerical essence, seeing that would infer this absurd sense: He that believeth in me, who am one and the same in essence with the supreme God, believeth *not* in me who am the same with the supreme God, but in him who is the same

with me, and that sent me. And, thirdly, hence it would follow, that the supreme God sent the supreme God, that is, himself, into the world.

Thirdly: This seems plainly to follow from these words (John iii. 16): "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And again (1 John iv. 9, 10), "In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." For, first, the love here mentioned is manifestly the love of God the Father. Secondly, this love is manifested in sending not himself, but his *Son*, his *only-begotten Son*, into the world. And, thirdly, this Son is sent to be the propitiation for our sins; that is, to make atonement to God for them; whereas, were he the same with the Father, he must make an atonement to himself.

Fourthly: This may farther be confirmed from many passages in the sixth chapter of St. John; for, first, our Lord there saith, "This is the work of God;" that is, that which is now required of you as most acceptable unto him, "that ye believe on *him* whom he hath sent" (ver. 29): and throughout the whole Gospel, this is assigned as the end of all the miracles he did, or God did by him, that they might "believe that *Jesus* was the *Son of God*, and that *believing*, they might have life through *his name*" (John xx. 31).

Now according to Dr. Waterland's assertion in his five first Queries, that wherever there is mention of the supreme God, as being *one*, and there being no other but him, the Son of God must be included, as being one and the same supreme with him; it is impossible to believe in God the Father, and not to believe in that Son of God whom he hath sent into the world, because according to that assertion, the Son of God must be included in all those passages which speak of faith in one supreme God, and it must be needless to require any person to believe in him whom he had sent. Yea, then, all the Jews who believe in God the Father, must by the same act believe also in the Son of God, and therefore could not truly be charged, as they continually are, for not believing in him whom God had sent. This also seems to be confirmed from these words (ver. 46): "No man hath seen the *Father*, save he which is of God, he hath seen the *Father*;" for to be "of God *is the same as* to be sent of God" (ver. 29); "to come from *God*" (ver. 33); "or to be the *Son of God*" (ver. 69). It also appeareth from the preceding words, that the words *God* and *Father* are of the same import; for to

be *taught of God*, and to *learn of the Father*, is the same (ver. 45). Now to be *of God*, or *from God*, cannot well signify to be that very God *of* and *from* whom he is; nor can it be probable that the same God with the Father should say he had *seen the Father*, as Christ doth here; and (chap. viii. 38), “I speak that which I have *seen* with my *Father*.” And this may farther be confirmed from those words (ver. 38), “I came down from heaven, not to do mine own will, but the will of him that sent me.” For he that is of the same numerical essence with the Father, must have the same *will*, and do the same *actions*, which the Father that sent him doth, and therefore cannot be truly and properly said to come down from heaven, not to do his own will, but the will of another.

Fifthly: This may be farther argued from these words (John vii. 16): “*Jesus* answered them, My doctrine is not *mine*, but *his* that *sent me*.” For he who is of the same essence with the Father, cannot deny that doctrine to be his, which is the doctrine of him that sent him, provided that he that sent him be of the same essence with him. He also saith unto the Jews, “I have told you the truth, which I have heard from God” (chap. viii. ver. 40). And can that signify the truth which I have heard from myself?

Sixthly (John viii. 17, 18), we read thus: “It is written in your law, that the testimony of two men is true. I am *one* that bear witness of *myself*, and the Father that sent me beareth witness of me.” Now can one and the same God, as the Father and Son are supposed to be, be two witnesses? Or can he who is the same God with the Father say, I am one that bear witness of myself, and the Father that sent me is *another* witness?

Seventhly: This may be farther argued from these words (John xi. 41, 42): “Father, I thank thee that thou hast heard me, and I knew that thou hearest me always.” For one and the same God can neither give thanks to himself, nor could others be induced by the Father’s hearing of him to believe that he had sent him, seeing one and the same essence cannot send itself.

Eighthly: This also may be inferred from these words (John xvi. 23): “Whatsoever ye shall ask the *Father* in *my name*, he will give it you.” And again (ver. 24), “Hitherto have *ye* asked nothing in *my name*; ask, and ye shall receive, that your joy may be full.” For in these words our Lord plainly represents himself as an advocate to God the Father, interceding with him for those blessings which were necessary to be conferred on his disciples. So is he elsewhere represented (1 John ii. 1, 2), in these words: “If we sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our

sins." So also Rom. viii. 34, where he is represented as one at the "right hand of God, making intercession for us;" and Heb. ix. 22, he is said to have "entered into heaven itself, there to appear in the presence of God for us;" and again, Heb. vii. 25, wherefore "he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Now no individual intelligent being can properly say, I will ask another to do for us what he must do himself, if it be done at all; nor can he be an advocate to himself, or an advocate with God the Father, so as to be the propitiation for our sins, as Jesus Christ the righteous is, if he be the same with the Father, since he could never need an atonement to render him propitious to himself. He cannot properly be said to be at his own right hand, much less to be there making intercession to God for us, seeing he himself must be that very God to whom he intercedes; nor can it be said that he is able to save to the utmost them that come to God by him, if he be the same God to whom we come for salvation; and not, as he himself avers, *that Jesus*, to whom God had "*given power over all flesh*, that he should give eternal life to as many as he had given him" (John xvii. 2). Nor, lastly, could he be represented as thus *able to save*, for this very reason, "because he ever lives to make intercession for us," or is "gone into heaven to appear in the presence of God for us."

Ninthly: This will appear with a more full and shining evidence from the whole prayer of our blessed Lord to his Father, recorded in the xviith chapter of St. John, there being scarce one verse in it which affords not a sufficient demonstration that our Lord did not think himself to be of one and the same numerical essence with the Father. I have already argued this from verse the second, where our Lord owns the power which he had to give eternal life, to be *given* him from the Father; and from the third verse, where he speaks to his Father thus—"This is life eternal, to know thee to be the only true God." It follows also from verse 4; for he could not say, "I have finished the work which thou gavest me to do," had he been of the same numerical essence with him, seeing the same numerical essence can give nothing to itself to do. This follows from verse 5, where he speaks thus: "And now, O Father, glorify thou me with thine own *self*, with the glory which I had with *thee* before the world was." For here observe,

First, that Christ prays to be *glorified by the Father*; and therefore cannot be the same God with Him of whom he requests to be glorified.

Secondly, observe, that this prayer plainly doth insinuate that

in his state of humiliation he laid aside, or divested himself of, this glory; for otherwise he could not thus pray to the Father to receive it again, And,

Thirdly, observe, that he expressly styles this glory, "the glory which he had with the Father before the foundation of the world;" that is, as I conceive, the glorious state he was in with God the Father before he came down from heaven into the world. For by his leaving the world and going to his Father, by his ascending again to his God and Father (John xx. 17), he is, in the New Testament, said to be *glorified*. So John vii. 39, "The Holy Ghost was not yet given, because *Jesus* was not yet glorified;" and again, "When *Jesus* was glorified," that is, exalted to the right hand of God, "then remembered they that those things were written of him" (John xii. 16); and again (Acts iii. 13), "The God of our fathers hath glorified his Son *Jesus*," that is (ver. 21), "he hath received him up into heaven;" and (Acts ii. 23) he is said to be "exalted to the right hand of God," which in 1 Tim. iii. 16, is his being "received up into glory;" and (Acts i. 11) his being "taken up into heaven." In fine, St. John declares that Christ's miracles were done that we might believe that Jesus was "the Christ, the Son of God; and that, believing, we might have life through his name."

This will be still more fully evident from the words following (ver. 6), viz. "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word:" for could one of the same numerical essence with God the Father, and having all the same perfections with him, say truly to the Father concerning those who were given to him, *Thine they were*, since then they must be as much *his own* as the Father's; or that thou hast given them to me, who had the same original right to them as the Father had; or that they have kept *thy* word, rather than *mine*, seeing the word that they kept must be the word of the one and the same supreme God? And

He speaks thus of his disciples (ver. 7): "Now they have known that all things which thou hast *given me* are of *thee*:" whereas it is certain that nothing can be given to the supreme God, or by him, to the same God with himself. The 8th verse runs thus: "I have given unto them the words which *thou gavest me*, and they have received them, and have known surely that I came out from *thee*, and they have believed that thou didst send *me*:" where, again, it is very evident that the words which Christ spake were the words which the Father had given him; whereas nothing can be given to the supreme God: and that the apostles had received them as so given by the Father; whereas, had he been the supreme God, they must have received them as

words delivered by himself. It is also added, that they have believed that thou [the Father] hast sent me; whereas the same individual God cannot be sent by and from himself. In the 9th verse he speaks thus: "I pray for them which *thou* hast given *me*, for *they* are *thine*:" for certain it is that the supreme God could have nothing given him, nor could he say to his Father that they who were thus given him were *thine*, rather than *mine*, were he the same one God with the Giver, seeing then the gift must be equally the act of both. The words following, "All *mine* are *thine*, and *thine* are *mine*," must bear this sense—All mine are thine by original right, and thine are mine by thy donation; for so only can they accord with the preceding and the following words. Ver. 11, he says, "Holy Father, keep through *thine own name* those whom *thou* hast given *me*, that they may be one, as we are;" and (ver. 12), "Those that thou gavest *me*, I have kept whilst I was in the world, and now I leave the world and come to thee:" where we have many arguments against Dr. Waterland's scheme; for the supreme God could not say of his disciples, "they are those which *thou* hast given *me*." Nor, secondly, could he say, "Now *I* leave the world, and come to *thee*." Nor, thirdly, could he pray to the Father to keep *them* in *his* own name, seeing they must be equally kept by *his* name, or power, who was equally the same God with the Father. And, lastly, this is confirmed from our Lord's frequent prayer that the disciples might be "one, as *thou*, Father, art in *me*, and I in *thee*." For had he been of one numerical essence, and the same in all perfections with the Father, he could not have prayed that the disciples should be thus *one with him*.

He also adds (ver. 24), "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold the glory which thou hast given me:" where, first, again, the disciples are styled the men which the Father had given him; and, secondly, his prayer for them is, that "they might behold the glory which the Father had given him;" which therefore cannot be the glory which he had by the same original right with the Father, since that he must have by nature and not by gift.

In fine, this doctrine, that the Son of God is of the same numerical essence with God the Father, is the very doctrine of the old Noetians and Sabellians, as I have fully proved in my Answer to Dr. Waterland, Part II., from p. 63 to 73.

Seeing, then, Dr. W. and all that are of his opinion, have made it an article of their faith,—That Christ is the same supreme God, of the same numerical essence with the Father, and therefore that they are both *καὶ ταυτούσι καὶ μονούσι*, and that the Son is not another God, but *μία οὐσία*, one and the same God in substance with the Father, and *μία ὑπόστασις τριπρόσωποι*, one singular

essence, in which are three persons ; he and they both must, by these sayings of the fathers, be proved to have embraced the Sabellian doctrine.

Secondly, seeing the Noetians and Sabellians were unanimously cast out of the church as impious, audacious and blasphemous heretics, for maintaining these doctrines, and were declared rather to be Jews than Christians, why should not Dr. W. and his followers lie under the same condemnation ?

Thirdly, seeing it is declared that by their doctrine they did ἀναιρεῖν, καὶ ἀθετεῖν τὴν ὑπαρξιν τοῦ υἱοῦ, “take away and destroy the existence of the Son,” and neither did nor could allow him to be Θεὸς ἐκ τοῦ Θεοῦ, God of God ; and seeing that the author of the *Modest Plea continued*, in his answer to Dr. Waterland, hath proved that he, by his doctrine, hath equally deprived the Son of his existence, and left neither essence nor any attributes of his own, he must be equally guilty of this part of the *Sabellian* doctrine. And,

Lastly, seeing the Sabellian doctrine was unanimously rejected by the whole church of Christ, as a pernicious heresy, why should not the subscription of the Sabellians to the articles and doctrine of our church lie under the same condemnation with that of those whom he so falsely and maliciously calls Arians, against their solemn protestations to the contrary ?

DISCOURSE III.

ONE ONLY GOD, THE SUPREME CREATOR.

MARK xii. 32, 34:

And the Scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

FROM these words it is, first, observable, that when the scribe saith there is but one God, his meaning must be this—that there was only one who was the Creator of heaven and earth, and is so styled throughout the Old and New Testament: for this was the only one God mentioned in the words cited by our Saviour as the God of the Israelites, who owned no other God but the Creator of the world; and so the scribe could speak of no other God. Secondly, observe that our Lord owns, that this scribe, in saying this, answered *νουνεχῶς*, as a man of a good and right understanding in the matter; whereas had it been necessary to be believed, that he himself and the Holy Ghost were the same God as to numerical essence with the Father, or the Sovereign Creator of all things, our Lord could not have given him this testimony of his right understanding in this matter; seeing his faith, according to that doctrine, must have been deficient in two objects of it, as necessary to be believed as was the article of God the Father and Creator of all things. And St. James* writes to the same Jews thus: “Thou believest *ὅτι ὁ Θεὸς εἷς ἐστίν*, that God is *one*, thou doest well,” without giving us the least hint of a distinction between the Godhead and the Person. See also Gal. iii. 20.

I therefore shall attempt to shew in what sense it is a certain truth, that there is but *one God*, and that there is no other but he; and, consequentially, in what sense it is, and may be owned, that Jesus Christ is also God.

As, therefore, the word *God* signifies that self-existent Being who alone has all perfections and all dominion, absolutely in and of himself, original, underived, and independent on any, in this

* James ii. 19.

sense, certain it is that there is but one God alone. And that our Lord Jesus Christ is not God in this sense, is and must be owned by all the orthodox, who profess him to be the *Son of God, God of God*, proceeding from the Father by *generation* and *communication* of substance to him; and so not self-existent, not ungenerated, nor underived, and not having all his excellencies from himself and from no other, but only by *derivation* of them from him who is the self-existent Being, or, as the schools say, *ens a se*, God of himself.

So that we seem all agreed in this, that there is but one *self-existent* Being. And the question now seems chiefly to be this, whether one and the same numerical essence can be self-existent and not self-existent, God of God, and yet God of none, having all his perfections in and of himself, and yet all derived from another? Or, in short, whether the word *God* signifies three Persons in one essence, or only one Person?

Now, that God is *one*, εἷς μόνος, *one only*, all the wiser heathens constantly have owned.

And hence the primitive Greek fathers, Justin M., Athenagoras, Theophilus Antiochenus, and Tatian, in their apologies to the heathen emperors, plead for the same freedom for the Christians which they had granted to the philosophers, because they also did τὸ θεῖον εἰς μονάδα κατακλείειν, declare their God to be one only.* In this sense did the Jews believe God to be only one; they owning no other person to be God besides the Creator of all things, as fully appears from the Dialogue of Trypho with Justin Martyr. And St. Paul saith of all Christians, “we know that there is no other God but *one*” (1 Cor. viii. 4); and (ver. 6), “that this *one God* is *God the Father*.”

And that this was the constant doctrine of all Christians, even from the beginning, will be fully proved from the concurrent testimonies of almost all the Ante-Nicene Fathers. For, first,

Hermas† speaks thus: “First of all believe that there is one God, who created all things, consummated all things, and made all things out of nothing.”

And this Irenæus‡ represents as dictamen Scripturæ, *the dictate of the Scripture*.

Clemens Romanus§ saith of the same one God, that “He is the only true God, as he had learnt from the mouth of Christ, speaking to his Father thus: ‘This is life eternal, to know thee,

* Athenag. p. 6.

† Primum omnium crede, quod unus est Deus, qui omnia creavit, et consummavit, et ex nihilo omnia fecit.—Lib. ii. p. 44. *Mandat. I.*

‡ Advers. Hær. Lib. iv. C. xxxvii. p. 330.

§ Μόνος ἀληθινὸς Θεός, et τὸν μόνον ἀληθινὸν Θεόν.—*Clem. Rom. Sect. xliii.*

τὸν μόνον ἀληθινὸν Θεόν, to be the only true God;” to wit, in that sense in which Christ styles himself to be the *true bread* that came down from heaven, and to be the *true vine*; that is, in the most excellent and highest sense, and being so originally and from no other. And of this Clemens Irenæus* saith, that he did from the apostolical tradition declare one omnipotent God, the Maker of heaven and earth, and the Former of man.

And Justin,† in his Cohortation to the Greeks, asserts, “That the Christian religion had its beginning from the prophets, who taught that there was one God, besides whom there was no other.”

Irenæus‡ gives us the apostolical tradition of the church in these words: “There is one omnipotent God, the Maker of heaven and earth;” and then adds, “That the church declared him to be the Father of our Lord Jesus Christ:” and, saith he, “Polycarp taught these things which he had learnt from the apostles, and delivered to the church as the only truth.”

And Clemens Alexandrinus§ saith, “That the chief of their documents belonging to eternal life, is to know the eternal God, the Giver of eternal things, the first, the most high, the one and only good God, and afterwards to know the greatness of our Saviour after him;” which words contain a plain and full descendant upon Christ’s own words, John xvii. 3.

Tertullian|| argues thus: “If God be not one, he is no God. God therefore can be but only one: nor can he be the only one God, unless he be the greatest of all that are great; nor can he be the greatest, unless he has no equal; nor can he be without an equal, if he be not the only God. How, therefore, can there be two greatest of all that are great, when the very words themselves, greatest of all that are great, signify not to have an equal; and, forasmuch as not to have an equal can agree but to one only, there cannot be two greatest of all that are great, or two Gods, each of them without an equal.”

* Annunciare unum Deum omnipotentem, factorem cœli et terræ, plasmatorem hominis.—Lib. iii. C. iii.

† Page 34.

‡ Unum Deum omnipotentem, factorem cœli et terræ,—hunc Patrem Domini nostri Jesu Christi ab Ecclesiis annunciari.—*Irenæus, Advers. Hæreses*, Lib. iii. C. iii. Et Polycarpus inquit, hæc docuit semper quæ ab Apostolis didicerat, et quæ ecclesiæ tradidit, et sola sunt vera.—*Ibid.*

§ Maximus et quod est omnium documentorum ad vitam æternam spectantium caput, est γινῶναι τὸν Θεὸν αἰώνιον, καὶ δωτῆρα αἰώνιον, καὶ πρῶτον, καὶ ὑπέρτατον, καὶ ἓνα, καὶ ἀγαθὸν Θεόν, apud Combef. p. 166, Sect. vi. vii. viii., et scire, ἔπειτα τὸ μέγεθος τοῦ Σωτῆρος μετ’ ἐκείνου.—*Ibid.*

|| Deus si non unus est, non est. Ergo et Deus unicus erit, non aliter unicus nisi summum magnum; nec aliter summum magnum, nisi parem non habens; nec aliter parem non habens, nisi unicus fuerit. Duo ergo summa magna quomodo consistent, cum hoc sit summum magnum, par non habere; par autem, &c.—*Tertul. Lib. i. Advers. Marcionem*, C. iii.

And Novatian* argues almost in the same words, saying, "Whatsoever is God, is one, and alone so; one to whom nothing can be compared, seeing he hath no peer:" and then adds, "that he is that God, whom our Lord truly pronounces the *only good God*."

St. Cyprian† saith, "That Christ hath made a grand compendium of all his precepts, that in the heavenly discipline the memory of the learners might not be burthened, but might quickly learn all that was necessary to simple faith," by saying, "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent."

The six bishops, met at Antioch, declare this to be the faith delivered from the beginning by the apostles, and maintained by the whole Catholic church, that there is *εἷς Θεὸς ἀγέννητος, καὶ ἀναρχος*, one God, who is unbegotten and without beginning, of whom the Son is begotten, the only begotten, the invisible image, and the first-born of the creation.—*Lab. Concil.* Tom. I. p. 845.

Origen saith, that *Θεὸς αὐτόθεος, καὶ ἀγέννητος*, "the self-existent and unbegotten God, is called *ὁ Θεός*, God with an article; even that God whom Christ, in his prayer to the Father, calls the only true God. All others are called *Θεός*, God without an article, being only made so, *μετοχῇ τῆς ἐκείνου θεότητος*, by participation of divinity from Him who is the only true God. So are magistrates and holy angels called gods in Scripture: but the first-begotten of all creatures is so in a more eminent manner, as being *ἀρχέτυπος εἰκων*, the archetypal image of all other images of God, who was in the beginning with God, &c., in Johan, p. 47." And

Arnobius‡ saith, "We all grant that there is one Father of all, who only is immortal and unbegotten," lib. ii. p. 67. And p. 95, he inquires thus: "Is not he only unbegotten and immortal?" &c.

Lactantius saith of God the Father, that he is "*Deus summus, singularis, verus, unus*, the Most High, the one true and only God," as I have proved in my Disquisitions, pp. 100, 101.

* Quicquid Deus est, unum et solum esse necesse est, cui conferri nihil potest, dum parem non habet — et quem solum merito bonum pronunciat Dominus.—*Novat. C.* iv.

† Grande compendium præceptorum suorum, ut in disciplina cœlesti discantium memoria non laboraret, sed quod est simplici Fidei necessarium velocitèr disceret, dicens, hoc est vita æterna, ut cognoscant te solum, et verum Deum, et quem misisti Jesum Christum.—*Cyprian de Oratione Dominica*, p. 151.

‡ Omnes concedimus unum esse rerum Patrem, immortalem, atque ingenuitum solum. Lib. ii. p. 67 et p. 95. Nonne solus ingenuitus immortalis, et perpetuus solus est?

Eusebius* is so copious upon this subject, that it would be tedious to recite all his words. The very title of one of his chapters runs thus—that “the church acknowledges but one God, though she owns Christ to be God of God;” and in the vith chapter of the same book he speaks thus:† “to us Christians there is but one God the Father, from whom are all things, according to the apostle, 1 Cor. viii. 4, 6.”

Here we have Hermas and Clemens Romanus, in the first century; Polycarp, Justin Martyr, Irenæus and Clemens Alexandrinus, in the second; Tertullian, Cyprian, Origen, Novatian, and the six bishops of Antioch, in the third; Arnobius, Lactantius and Eusebius, in the fourth; all confirming this tradition apostolical, that there was but one supreme God alone, and that all the churches taught that he is the Father of our Lord Jesus.

That in this sense the Scripture doth assert that there is but *one God*, and that *there is no other but he*, is evident from all those places which speak of God, who is *solus Deus*, the only God, *solus Sapiens*, the only wise God, the *only Potentate*, the *only true God*, the *only good God*, and who is *God alone*.

For that these words, *solus*, εἰ μὴ εἷς, εἷς Θεός, καὶ οὐκ ἔστιν ἕτερος, are all exceptive propositions, excluding all other things from being God in the same sense, is evident to common sense, and hath been fully proved in the first part of my Answer to Dr. Waterland, from the descants of the fathers upon these texts.

And it is here remarkable, that this *only true* and *wise God*, and *only Potentate*, is distinguished from *Jesus Christ*, in these very places in which these words are mentioned. For instance: this is said to “be life eternal, to believe that God [*the Father*] is the only true God, and to believe in *Jesus Christ*, whom he hath sent.” And in Rom. xvi. 27, it is said, “to the only wise God be glory, *through Jesus Christ*.”

Secondly, that our Lord *Jesus Christ*, though he be truly God, as having dominion over all things in heaven and earth given to him by the Father, and power over all flesh, derived from him; yet is he not the same God, as to numerical essence, with the Father, as is fully proved in the first Part of my Answer to Dr. Waterland.

And this is evident, first, from the nature of the thing itself; it being absurd to say that the same numerical essence is self-existent and not self-existent, is *ens a se*, and yet *ens ab alio*; hath all his perfections *originally* and *from none*, and yet hath

* “Ὅπως ἓνα Θεὸν ἡ Ἐκκλησία γνωρίζει· καὶ τοὶ τὸν Χριστὸν εἶναι Θεὸν ἐκ Θεοῦ εἶναι παραδεχομένη.—*Eccles. Theol. Lib. i. C. i.*

† Ἡμῖν τοίνυν εἷς Θεός ἐξ ὧν τὰ πάντα, κατὰ τὸν Ἀπόστολον.—1 Cor. viii. 4, 6.

all of them *derived* from another; with many other things of the like nature. Whence arises this demonstration, He that hath essential properties peculiar to himself, and incommunicable to the Son and Holy Ghost, must have an essence proper and peculiar to himself: but the Father hath such an essence (to wit, an essence *self-existent, underived, ungenerated*, and proceeding *from none*, and *independent* on any, for all its excellencies); and these essential properties cannot be truly predicated of God the Son, who is neither self-existent nor ungenerated, and hath his essence and its excellencies derived to him from the Father, and much less to the Holy Ghost, who proceedeth from both: *ergo*, they cannot have the same peculiar and numerical essence with the Father; for where the essential properties are incommunicable, the essence must be so. And,

Secondly, that this has been the constant doctrine of the primitive Ante-Nicene fathers, is exceeding evident from all the foregoing testimonies produced by me to this effect in this discourse, and especially from those two of Justin Martyr and Novatian. For,

First, Justin Martyr having confessed that the Christians owned but one God, who is the Maker and Orderer of all things, doth yet copiously endeavour to prove that our Lord Christ is ἄλλος, καὶ ἕτερος Θεός, &c., another and distinct person from God, the Maker of all things, pp. 296, 274, 275. And, p. 276, he is said to be ἕτερος τοῦ τὰ πάντα ποιήσαντος Θεοῦ, another from the God that made all things. See also p. 277. And p. 293, our Lord is said to be another, παρὰ τοῦ ποιήσαντος τὸ πᾶν, from him that made all things.

Secondly, he is distinguished by him from the Creator of all things, by these marks and characters, that Christians are they who place their hope, ἐπ' αὐτὸν, καὶ τὸν πέμψαντα αὐτὸν Παντοκράτορα, καὶ Ποιητὴν τῶν ὅλων Θεόν, in him, and in the Governor and Maker of all things, who sent him, pp. 234, 249. He is he whom the Father had placed at "his own right hand, ἐὼς ἂν θῇ τοὺς ἐχθροὺς ὑποπόδιον τῶν ποδῶν αὐτοῦ, till he had made his enemies his footstool." And, p. 261, he is said to be he, διὰ τοῦτον προσχωρήσαντες ἔσμεν τῷ Θεῷ, "by whom we come to God." And, p. 276, that he is that God and angel by whom, ὁ Ποιητὴς τῶν ὅλων Θεός, "the God and Maker of all things reveals his will as he pleases." And, p. 280, it is said, that *by* the Lord Jesus Christ, the Father of all things is to judge the world. And, p. 310, he persuades the heathens to desert their demons, and to believe ἐπὶ τὸν Παντοκράτορα Θεὸν δι' αὐτοῦ, "in the omnipotent God, by him." And, p. 242, δι' αὐτοῦ ἀγαπῶμεν τὸν Πατέρα, "*by* him we love the Father of all things." In all which places, the distinction between the *Father of all things*, and our Lord *Jesus Christ*, is so manifest, that it seems impos-

sible to avoid the strength of them, or to imagine they can both belong to one of the same numerical essence with the Father of all things.

Concerning the words of Novatian,* viz.—“We Christians know, read, believe and hold, that there is only one God, who made the heaven and the earth; for we neither know, nor can we know, any other, seeing there is no other that is so,”—I have fully discoursed in the second Part of my Answer to Dr. Waterland, pp. 75—79, where I have fully shewn, by four arguments, that he put such a distinction between God the Father and the Son, as is wholly inconsistent with a numerical identity of essence with him.

Eusebius fully delivers the same doctrine, as the received doctrine of the whole church, declaring, that though the church owned Christ “to be God of God, yet they that hence feared lest we should own two Gods, ought to know, ὡς καὶ τοῦ υἱοῦ πρὸς ἡμῶν ὁμολογοῦμένου Θεοῦ, εἷς ἂν γένοιτο Θεὸς μόνος, that though we own the Son to be God, yet there is but one God alone, ἐκεῖνος, ὁ μόνος ἀναρχος, καὶ ἀγέννητος, ὁ τὴν θεότητα οἰκείαν κτημένος, αὐτῷ τε τῷ υἱῷ τοῦ εἶναι, καὶ τοῦ τοι ὡς δε εἶναι, γεγονώς αἴτιος, even he who is without beginning and unbegotten; who hath his divinity from himself, and is the cause of the Son’s being, and his having such a being; by whom the Son confesses that he lives (John vi. 57); and who hath given to the Son to have life in himself (John v. 26); and who therefore calls God his Father and his God; and whom St. Paul calls the Head of Christ (Eph. i. 22); and whom the Father hath given to be Head over all things to the church. Μίας δὲ οὐσῆς ἀρχῆς τε, καὶ κεφαλῆς, πῶς ἂν γένοιτο Θεοὶ δύο, οὐκ εἷς ἐκεῖνος μόνος, ὁ μηδὲν ἀνώτερον, μήδε ἑαυτοῦ αἴτιον ἕτερον ἐπιγραφόμενον. There being then but *one Principle* and *one Head*, how can there be *two Gods*, and not only that *one God*, who hath no superior and no cause of his existence? οἰκεῖον δὲ καὶ ἀναρχον, καὶ ἀγέννητον τῆς μοναρχικῆς ἐξουσίας τὴν θεότητα κκτημένος, καὶ τῷ υἱῷ, τῆς ἑαυτοῦ θεότητός τε, καὶ ζωῆς μεταδοὺς—who has an *unbegotten* and *unoriginated* Deity as his own peculiar, with a monarchical power; and who is the Giver of life and divinity to the Son, who made all things subject to him; who sent him, commanded him, taught him, gave all things to him, glorified him, exalted him, declared him to be King over all things, gave him all judgment, commanded us to obey him, commanded him to sit at his right hand; to whom he prays, whom he obeys, and to whom he gives thanks; whom he taught us to believe to be the only true God.”—*Eccles. Theol.*

* Nos enim Christiani, et scimus et legimus, et credimus, et tenemus, unum esse Deum qui fecit cælum, pariter ac terram, quoniam nec alterum novimus, aut nosse (cum nullus sit) poterimus. C. xxx.

C. xi. pp. 69, 70. Which words declare and confirm the doctrine of the real inferiority and subordination of the Son to the Father, as fully as any words can do. The same he repeats as fully, Lib. ii. C. vii. and C. xvii., where he expressly denies that the Son is *Deus super omnia*, or God over all.

Secondly: Hence we may clearly discern the falsehood and absurdity of that capital assertion of Dr. Waterland, that the word *God*, both in the Old and New Testament, and particularly in 1 Cor. viii. 6, the words *God the Father*, do not exclude the Lord Jesus Christ from being the same one numerical God with him: for this absurdity will be extremely visible in all those places where God and his Son are mentioned together. Thus when it is said (John iii. 16), “God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life;” and again, “God sent not his Son into the world to condemn the world, but that the world, through him, might be saved” (ver. 17); the sense of these words must be this: God the Father and the Son sent his Son into the world for these ends. So when it is said (Rom. viii. 32), “God spared not his own *Son*, but delivered him up for us all.” And again (1 John iv. 9), “God sent his only-begotten *Son* into the world, that we might live *through him*.” And again (ver. 10), “God sent his *Son* into the world to be the propitiation for our sins.” All these words being spoken of God the *Father*, if that phrase doth not exclude but include the *Son*, they must admit of the same absurd contradiction as before.

Moreover, the absurdity of this assertion is further evident from all those prefaces where the apostle prays for *grace* and *peace* from God the *Father* and *our Lord Jesus Christ*; whereas, if Jesus Christ be included in the phrase *God the Father*, the apostle’s meaning must be this: Grace and peace be unto you, from *Jesus Christ*, included in God the Father; and again, from the same Lord Jesus Christ. And when St. John saith, in the second Epistle (ver. 3), “Grace be with you, mercy and peace from *God the Father*, and from the Lord *Jesus Christ, the Son of the Father*;” if Christ be included in the phrase *God the Father*, he must be both Father and Son: and this seems also plainly to be the consequence of all those numerous places where God is styled the *Father* of our Lord Jesus Christ, it being certain that he is the *Son* of the Father.

To his argument in his five first queries from the passages of Isaiah, it hath been truly answered, that the texts of Isaiah do all of them most expressly speak of a Person, and not of a Being as distinguished from a Person; whence it is rationally

inferred, that if they include Christ at all, they must include his person as well as his essence, and so must bear this sense: Is there any person that is God but me?—I know not any.

To which add, secondly, that all these texts of Scripture were originally directed to the Jews, and directed for their instruction, and for the preservation of them from the idolatry of the nations round about them, and therefore could not concern the divinity of our Lord Jesus Christ; they never being prone to worship him, either as the one God with, or as another God from, the Creator of all things; but only those heathen idols which were worshiped in the nations round about them, or whither they were carried and dispersed, as is exceeding evident from almost all the arguments urged by that prophet to deter them from the worship of them.

Moreover, it is certain that no Jew, to whom these Scriptures were directed, ever conceived that the divinity of the Son of God was ever comprehended in them, or ever owned him to be God, much less one and the same God, by virtue of any of these texts. Now, can it rationally be thought that that should be the true meaning of these words, which no Jew, for whose sake they were indited, ever conceived to be a sense intended by them? Or, that they should be written to declare that to Christians, which was entirely concealed from the Jews?

The primitive fathers, Justin Martyr, Athenagoras, Theophilus, Tatian and Novatian, all use these texts of Dr. Waterland, to prove that Christians owned but one God, and could own no other, because there was no other; but not one of them ever dreamt with Dr. Waterland, and much less hence inferred, that our Lord Jesus Christ was the only God included in those texts. But, notwithstanding this, that our Lord Jesus Christ is true God, as having true dominion over all things in heaven and earth delivered to him from the Father, and as having all divine excellencies which are necessary to enable him to exercise that dominion whilst this world lasts; and at the close of the world to make manifest the secrets of all hearts, and to render to every man according as his works shall be, has been fully proved in my Last Thoughts, Sect. iv. and v.

DISCOURSE IV.

NO DOCTRINE CONCERNING JESUS CHRIST THAT CANNOT BE PROVED FROM PLAIN AND DIRECT SCRIPTURE, IS OF ANY AUTHORITY.

PROV. xxx. 6:

Add thou not unto his words, lest he reprove thee, and thou be found a liar.

THAT the words here mentioned respect the divine oracles, or revelations of the will of God, is evident from the preceding verse, which saith, "Every word of God is pure."

From being guilty of this crime of adding to the pure word of God, Agar dissuadeth his disciples by these two arguments:

First: That this would render them guilty of a lie or falsehood, in pretending to divine authority, when indeed they only spake the words of human wisdom, and binding doctrines upon the faith and consciences of others, upon pain of his displeasure, which he hath never taught.

Secondly: He dissuades them from doing this, as being that which would render them obnoxious to the reproof and displeasure of that God who hath always shewed how heinously he represents this great presumption. For,

First, when God revealed his law by Moses to the Jews, he took especial care that nothing should be added by them to it or diminished from it; the one being an usurpation of divine authority by men, and therefore virtual idolatry, according to those words (Deut. xviii. 4), "Ye shall do my ordinances, and walk therein—I am the Lord your God;" the other being a detraction from divine authority, and so far disobedience to the divine commands. Thus (Deut. iv. 2), "Ye shall not add unto the word that I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you;" and (chap. xii. 32), "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." Whence it is evident that, in God's estimation, both this addition and diminution were repugnant to the observation of God's laws, or the doing whatsoever he commanded.

Hence, when the Jews performed their service to God, not according to the prescripts of his holy law, but according to the precepts of men (Isaiah xxix. 13), that is, in regard of human tradition, teaching, or by authority maintaining and enjoining it, he pronounceth their whole worship vain; as our Lord infers from these words (Matt. xv. 8, 9), where, speaking of the traditions of the Pharisees, which they imposed upon the people as necessary to be observed, he saith, "Well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." And for this crime God passeth this severe threat against the Jews: "Forasmuch as their fear towards me is taught by the precept of men; therefore, behold, I will proceed to do a marvellous work amongst this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isaiah xxix. 13, 14). When the same people hearkened to the false prophets which were then among them, God speaks of those false prophets thus: "The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake I unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart" (Jer. xiv. 14). And (xxvii. 15), "They prophesy a lie in my name"—"and made the people to trust in a lie" (xxviii. 15). All which they certainly must do, who declare *that* necessary to be believed, which God in scripture hath not declared to be so, and say *God saith* what he hath *not said*. When the same Jews were warping from the precepts of God, requiring them to consult in difficult cases his oracle by Urim and Thummin, and prone to go to wizards, soothsayers and diviners amongst the heathen, to inquire of them, God endeavours to reduce them to their duty by these words: "Should not a people seek unto their God? Should they go from the living to the dead? No, let them go to the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isaiah viii. 20).

In fine, the prophet Malachi, being the last prophet which God would send unto the Jews, until the forerunner of their Messias came, concludes his prophecy with this memento: "Remember the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments:" that is, as Dr. Pocock truly notes, "The prophet here informs them, that God would send them no more prophets, till the forerunner of their Messias came in the 'power and spirit of Elijah;' and therefore doth advise them to remember and keep

close to all the commandments delivered by Moses to all Israel in Horeb, as a sufficient director to them, and as the only way whereby to prepare them for the receiving the promised Elijah."

In the New Testament, to the desire of the rich man, that Abraham would send one from the dead to his five brethren, to testify his sad doom to them, that they might not come to that place of torment, he answers, "They have Moses and the prophets; let them hear them;" and adds, "that if they heard not Moses and the prophets, neither would they be persuaded, though one rose from the dead;" clearly declaring, that to hear Moses and the prophets was abundantly sufficient to preserve men from that place of torment. St. Paul, in his Second Epistle to Timothy, chap. iii. 13, declares, that "the Holy Scripture is able to make us wise unto salvation;" for, saith he, "all scripture is given by inspiration of God, and is profitable for doctrine [to teach us what we are to believe], for reproof [of what we do amiss], for correction [of our errors and mistakes], and instruction [in what we ought to do];" even so profitable, that it "renders the man of God perfect, thoroughly furnished to all good works;" that is, it renders either the Christian, or the Christian teacher, fully instructed in all he is concerned to believe, do or teach. In his First Epistle to the Corinthians (chap. xv.), he argues thus, "That if Christ be not risen, we, the apostles, are found false witnesses of God, because we have testified of God, that he raised up Christ; whom he raised not up, if the dead rise not."

Now, by parity of reason, they also must be found false witnesses of him, who testify that God hath clearly revealed, and so made necessary to be believed, that doctrine which he hath not revealed, and consequently not made necessary to be believed at all.

The Book of the Revelation is styled, "The Revelation of Jesus Christ, which God gave unto him to shew unto his servants;" and it concludes in these severe expressions: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" (chap. xxii. 19, 20). That is, if any man, after the revelations made by this great prophet, "this true and faithful witness," shall pretend to be a prophet sent from God, with any other revelations than those which he had taught, God shall inflict upon him the plagues contained in this book. And it seems worthy to be observed, that this great prophet, sent from heaven, declared that "all that came before him," pretending to be the Messias,

“were thieves and robbers :” and having finished his prophecy, concludes with this severe threat against those who should pretend to the same office after. Now hence it evidently follows,

First, That nothing ought to be taught or imposed upon others as a revelation of God, or an article of Christian faith or rule of manners, which is not clearly contained in the Holy Scripture; this being plainly to add unto the Word of God, and falsely to pretend to God’s authority, and consequently “vainly to worship him, teaching for doctrines the commandments of men.”

This is also the doctrine of the Church of England. For in the Sixth Article she speaks thus: “The Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.” And when she ordains any persons to be priests or bishops, she requires them to profess their persuasion or belief, “that the Holy Scriptures contain sufficiently all doctrine required of necessity to eternal salvation through faith in Jesus Christ;” and to promise that “they will teach nothing as required of necessity to eternal salvation, but what they are persuaded may be concluded and proved by the Holy Scriptures.” In reference to the decisions of councils, she speaks thus: * “General councils, forasmuch as they be an assembly of men, whereof all be not governed by the Spirit and Word of God, they may err, and sometimes have erred, even in things pertaining to God: wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of the Holy Scriptures.”

And in reference to the doctrines of the church commonly, but too often *falsely*, called Catholic, she determines thus: † “that though the church be a witness and a keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.”

Moreover, the fundamental principle of the Protestant religion is this, “That the Holy Scriptures contain a sufficient clearness in things necessary to be believed or done, in order to salvation.”

Whence it clearly follows, that what is not with sufficient clearness contained in the Scripture, cannot be truly deemed a necessary article of Christian faith, or a doctrine necessary to be believed unto salvation.

* Article 21.

† Article 20.

In our discourses with the doctors of the *Roman communion*, we distinguish betwixt such articles as we call *positive* or *affirmative*, or which we do assert to be delivered in that Scripture which is our rule of faith (and that these are contained in Scripture we own ourselves obliged to prove), and those which we call negative, or such as we deny to be contained in our rule of faith; as, that the Pope is Christ's vicar upon earth; that the host is transubstantiated into the real body and blood of Christ, united to his divinity, and therefore is to be worshiped with Latria, that is, with the worship only due to the great God of heaven; that it is to be offered as a propitiatory sacrifice for the sins of the living or the dead; that saints and angels are to be worshiped by mental or oral prayers; that we are to bow down to or worship images or crucifixes; that the sacraments of the New Testament are seven; that prayers are to be offered for the dead, to free them from the pains of purgatory; that prayers are to be administered in Latin, though it be an unknown tongue to the people; and, lastly, that general councils are infallible; and that priests do formally forgive sins, and not declaratively only.

Now as to these *negative propositions*, we declare we are not obliged to prove from Scripture that it doth expressly deny them to be articles of faith, but think it sufficient that we do not find them contained in our rule of faith; because whatsoever is of divine revelation must be contained in these Scriptures, in which alone we have the mind of God revealed to us: from whence it follows, that if we would act agreeably to our fundamental principle, we also must reject all other pretended articles of Christian faith, which cannot be sufficiently proved to be contained in the Holy Scripture.

Secondly: Hence it is evident that it is a very great and heinous crime to propound *that* as a doctrine necessary to be *believed*, or a thing necessary to be *done* unto salvation, which is not plainly taught in Scripture, or was not taught by Christ or his apostles; this being plainly to *teach for doctrines the commandments of men*, and to accuse both Christ and his apostles as having not sufficiently performed their office. For,

First: If they have not declared unto us all things necessary to be believed and done in order to salvation, Christ cannot have fully declared to us the new covenant of grace, of which he is the Mediator; nor could the apostles be *able ministers of the New Testament*, seeing that covenant must contain the terms on which the blessings promised in that covenant might be obtained.

Secondly: To assert the contrary, is to cast these vile reproaches upon *Christ* and his *apostles*, that all that he and they

have done in order to our salvation, is not sufficient to procure the salvation of one Christian: for if something which they have not declared be necessary to the salvation of a Christian, it is evident that all they have declared is not sufficient to that end.

Thirdly: If the gospel be the gospel of Christ, and be deservedly styled "the gospel of salvation" (Eph. i. 13), to preach that some other terms not contained in the gospel of Christ are necessary to salvation (Tit. ii. 11), must be to preach *another gospel*. If it be truly styled *ἡ χάρις ἡ σωτήριος*, *the saving grace of God*; and St. Paul hath truly declared it to be "the power of God, through faith, unto salvation" (Rom. i. 16); to assert any thing as necessary to be believed or done in order to salvation, which is not made so by the gospel, is plainly to defeat the whole design and even the title of the gospel. It also in effect pronounceth Christ a *false prophet*, because he hath so often promised, "That he that believeth and is baptized in his name, and that he that believeth in him, should not perish, but have everlasting life" (Mark xvi. 16 and John x. 28). It is really to deny that Christ was ever sent into the world to be our Saviour, or that he was exalted by his Father "to be a Prince and a Saviour," or that he did fully perform the work for which his Father sent him. It is also to affirm that the apostles were false witnesses in saying, that "these things were written, that you might believe that Jesus is the Christ, and that, believing, you might have life through his name, *and testifying* that the *gospel of Christ* was the power of God through faith unto salvation." See this proposition confirmed by many more arguments in my Sermon on Gal. i. 8.

Thirdly: Hence I infer, that they who pronounce those men guilty of damnable heresies, or of heretical doctrines repugnant to salvation, which are not plainly declared to be such in Scripture, are guilty of very great injustice and uncharitableness towards their Christian brethren, and of usurping that authority which belongs only to that God, "who alone hath the power to save and to destroy," and to that *Judge* who is appointed to pass the sentence of absolution or condemnation on us all: for, saith St. James, "There is only one Lawgiver and [Κριτὴς] Judge (as the ancients read that place), who is able to save and to destroy;" and, upon that account, hath forbid all Christians to pass this decretory sentence upon one another.

For seeing the making such laws, on which the state of Christ's subjects depend, is evidently a right inseparable from regal authority and the peculiar privilege of a lawgiver, he that pretendeth to the power of making such laws, upon the observation

or neglect of which the salvation or damnation of Christ's subjects depends, must have a regal authority, different from that of Christ's; and if Christ's subjects lie under an obligation of obeying his laws, in order to their salvation (as they must do, if he have any just authority to impose upon them any such terms of salvation), they must be as much his subjects as the subjects of Christ, since all men must be equally subject to them whose laws they are equally obliged to obey, and must have the sentence of absolution or damnation passed upon them, not only by the gospel of Christ, as St. Paul plainly teacheth, but by their obedience or disobedience to the things taught as necessary to salvation by these *lawgivers*.

It is, indeed, by some pretended, that this authority may be concluded from these words of St. Peter, "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them,"—upon these two suppositions; first, that this Lord was our Saviour Jesus Christ; and, secondly, that to deny his divinity, or that he was the supreme God, is to deny the Lord that bought them; whereas I think both these suppositions to be evidently false. For,

First: God the Father is four times called δ Δεσπότης, viz. in the New Testament;* but that name is never given to our Lord elsewhere, whence it is probable it belongs not to him here.

Secondly: Observe that this Epistle is written to the Jews of the dispersion, among whom were the false teachers and unbelievers, who are said by St. Paul,† "in words to have professed to know God, but in works to have denied him, being abominable and disobedient;" and against whom‡ he pronounceth an *anathema* for subverting the gospel of Christ, and making him to die in vain; and of whom he saith,§ "that their end shall be according to their works." Which makes these words of St. Peter well agree to the false teachers among them.

Thirdly: God is expressly said to have bought the Jews in these words (Deut. xxxii. 6): "Do ye thus requite Jehovah, O people, foolish and unwise? Is not he thy Father that hath bought thee? Hath not he made thee and established thee?" And (Exod. xv. 16), they are called the "people which God hath purchased." And (Isaiah i. 3), "The ox knoweth him that bought him, but my people doth not know."

Secondly: This exposition is put beyond dispute by the parallel words of Jude speaking of the same persons, and saying that they denied τὸν μόνον Δεσπότην Θεὸν καὶ Κύριον ἡμῶν Ἰησοῦν

* Luke ii. 29; Acts iv. 24; 2 Tim. ii. 22; Rev. vi. 10.

† Tit. i. 16.

‡ Gal. ii. 8.

§ Philipp. iii. 18, 19.

Χριστὸν, God the only Δεσπότης, or Sovereign, and also that they denied our Lord Jesus Christ (ver. 4).

Thirdly: This will be farther evident, from the description given of these false teachers, both by St. Peter and St. Jude; for, first, St. Jude saith of them that they were οἱ πάλαι προγεγραμμένοι, “fore-ordained of old to this condemnation” (ver. 4); or persons of whom it was prophesied even by Enoch before the flood (ver. 14), that God would thus condemn them; whereas it would be ridiculous to say, that in these words, Enoch prophesied of any that should deny the supreme divinity of our Saviour. And, secondly, he and St. Peter describe these men as persons guilty of such prodigious villanies and horrible lasciviousness, as cannot, without the greatest degree of uncharitableness, be attributed to all who deny the supreme divinity of our Lord Jesus Christ: for these men, saith St. Peter, “walk after the flesh, in the lusts of uncleanness, and despise government: presumptuous are they, self-willed, they are not afraid to speak evil of dignities” (ver. 10). “That they have eyes full of adultery and uncleanness, that cannot cease from sin; hearts exercised with covetous practices; cursed children; following the way of Balaam,” &c. (vers. 14, 15). St. Jude gives still, if possible, a blacker character of these men, pronouncing them not only “ungodly men, turning the grace of God into lasciviousness; but also that these filthy dreamers defile the flesh, as did the Sodomites. That they have gone in the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Core—that they found out their own shame—that they walk after their own lusts—that they have men’s persons in admiration, because of advantage,” &c.

Secondly: There be two other expositions of these words, very agreeable to the account the ancients give us of the first heretics that infested the church, the Gnostics and Valentinians, &c. And,

First, the Valentinians* declared that there was a Propater, or unknown God, above the Creator of the world, whom Christ came to make known unto the world; and this Creator was only ὑστηρήματος Καρπός, *labis fructus*, the fruit of one of their lesser Æones. And again, Basilides† saith, “That the God of the Jews was only a principal angel; and that Christ was sent to free believers from the power of the Maker of this world.” Cerinthus‡ also maintained, that the world was made, not by the first God, but by a virtue very much distant and separate from that principality which is above all, and ignorant of him

* Irenæus, Lib. i. C. xvi. p. 85; C. xvii. p. 88.

† Ibid. C. xxiii. p. 98.

‡ Lib. i. C. xxv. p. 102.

that is God over all." Cerdon * also taught, "that he who was called God by the law and the prophets, was not the Father of our Lord Jesus Christ, for of him they were ignorant, who knew the Creator of the world; and that He was only just, but the other good." Marcion † "most shamefully blasphemed him that was declared to be God by the law and the prophets, pronouncing him, *malorum factorem*, the worker of evil, &c.; and that Jesus came in the days of Pontius Pilate, *ab eo qui est super mundi fabricatorem Deum, dissolventem legem et prophetas, et opera omnia ejus Dei qui mundum fecit*, from that God who is above the Maker of the world, to dissolve the law and the prophets, and all the works of that God that made the world." Hence Justin Martyr ‡ and Irenæus, § writing against these heretics, so often say, "that the Creator of the world is that God, *super quem alius Deus non est*, above whom there is no other God;" and probable it is that St. Jude for the same reason saith, that these false teachers should deny *μόνον Δεσπότην Θεόν*, "the only Sovereign God;" and seeing these heretics were partly of Jewish extract, and partly such as taught their heresies in Pontus and Asia Minor, where the dispersion of the Jews, to whom Peter writes, resided; and who were guilty of all the vile enormities here mentioned, as has been fully proved in the notes upon these chapters. Hence doth St. Peter say, that they denied *τὸν μόνον δεσπότην*, that Sovereign Lord that bought them.

The second opinion is that of those who afterwards were called *Docetæ*, as Simon Magus || and his disciples, who taught, "*ut Christus appareret hominibus, ut homo, cum non esset homo; et passum in Judæa putatum cum non esset passus*, that Christ appeared to men as man, when he was not man; and was thought to suffer in Judea, when he did not suffer." Basilides ¶ held also, "that Christ did not suffer, but that Simon the Cyrenian suffered in his stead." Cerinthus ** also held, "that Jesus only suffered, *Christum autem esse impassibilem existentem spiritualem*, but that Christ was impassable, as being a Spirit." Marcion †† also taught that "Christ seemed to be a man, when he was not so, *καὶ δοῦναι παθεῖν οὐδαμῶς πεπονηότα*, and to have seemed to suffer, when he did not suffer." Seeing then St. John in his Second Epistle informs us, "that many deceivers were gone out into the world, who confess not that Jesus Christ

* Adver. Heres. Lib. i. C. xxviii. p. 103.

† Ibid. Lib. i. C. xxix. p. 104.

‡ Justin. Dial. cum Tryph. pp. 275, 276.

§ Iren. Lib. i. C. xix.

|| Iren. C. xx. p. 95. Col. ii. &c. Theod. Heret. Fab. L. i. C. i. p. 192.

¶ Cap. xxiii. p. 98.

** Lib. i. C. xxv. p. 102.

†† Theod. Heret. Fab. Lib. i. C. xxiv. pp. 210, 211.

is come in the flesh;" adding, "that he that doth so is a deceiver and an antichrist;" and, Ep. I., ch. iv., "that many false prophets are gone out into the world, and that by this we may know them, that he that confesseth that Jesus Christ is come in the flesh is of God; but he that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world;" and chap. ii. 22, 23, he saith, "Who is a liar, but he who denieth that Jesus is the Christ? He is antichrist who denieth the Father and Son; whosoever denieth the Son, the same hath not the Father."

Hence, therefore, it is evident that, in St. John's opinion, these false prophets and antichrists who denied that Jesus who came in the flesh, did also consequentially deny the Father, by denying the Father's testimony of the Son, according to those words of the same apostle (chap. v. 10), "He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son." These, therefore, may be the false teachers of whom St. Peter and St. Jude speak, as of persons who denied the only Lord God, and our Lord Jesus Christ.

Did not the character here given of these persons confine these words to the foregoing sense, it were easy to shew how God the Father may be said in Scripture to have bought us. For seeing "God spared not his Son, but gave him up to the death for us all" (Rom. viii. 32); seeing "God so loved us, that he sent his Son into the world, to be the propitiation for our sins" (1 John iv. 10); and he procured this propitiation "by giving up himself a *λύτρον*, a price or ransom for many" (Matt. xx. 28); *ἀντιλύτρον*, a "ransom for all" (1 Tim. ii. 6); and seeing his blood was shed for our redemption, "for we have redemption through his blood" (Col. i. 14), and "even eternal redemption" (Heb. ix. 12); we may well be said to be bought by that God who sent his Son into the world to purchase by his meritorious passion this redemption for us. Hence the apostle infers that, God having bought us with this price, we are not our own, but his, and therefore ought "to glorify God in our bodies, and in our spirits, which are God's" (1 Cor. vi. 20). As for the second supposition, that to deny that Christ is the supreme God, is to deny the Lord that bought them; that this is manifestly false, hath been so fully proved in the preceding Discourses, that it is needless to attempt to do it farther here.

For seeing there is only one supreme God, if our Lord Jesus be the same supreme God, he must be, at least as to his numerical essence, God the Father. Whence follow these absurdities, that he who commandeth is the same God with him that obeyeth

his commands; and that the same God both commandeth and obeyeth himself. That interpretation also absurdly supposeth, that the same person sends himself, and is sent by himself; and this must be the meaning of those words, "God sent his Son into the world:" that the same person *giveth* power, authority and dominion to himself, and receiveth it from himself; and that this must be the meaning of those words, "the Father loveth the Son, and hath given all things into his hands," and that he hath appointed another to do what he himself must do, if he be one with him that doth it: for "God will certainly judge the secrets of men by Jesus Christ" (Rom. ii. 6); and he "hath appointed a day in which he will judge the world in righteousness, by that man whom he hath raised from the dead" (Acts xvii. 31); to omit numerous absurdities of the like nature.

DISCOURSE V.

MYSTERY AND REVELATION INCONSISTENT.

DEUT. xxix. 29:

Secret things belong unto the Lord our God, but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.

THAT which we render *secret things*, is in the Hebrew, *nistaroth*, that is, *mysteries*, or hidden things which God hath not revealed in his Word, which I have elsewhere proved to be the constant sense of the word *μυστήρια*, in the Holy Scriptures. Whence it demonstrably follows, that what is truly a mystery, cannot be a revelation made by God; and that to require any man to believe what we confess to be a mystery, is to require him to believe what God hath not revealed in his Word, as is apparent from the opposition here put betwixt mysteries or hidden things which God only knows, and things revealed by him to us, that we may know them and do them, and which it is impossible for us to do, till we first know the import of them, or what it is that God requires us to do. Whence, *secondly*, observe, that all that God requires any man to do, in order to the obtaining his favour or avoiding his displeasure, must be so plainly delivered by God in his Word, as that all men concerned to do them, may certainly know the true import of them. And, by parity of reason, all that God requires any man to believe, in order to salvation or the avoiding his displeasure, must be so plainly delivered in his holy Word, that all men concerned to believe it must be enabled by him to know the true and certain meaning of it. This will be evident,

First, From the consideration of the wisdom and goodness of God.

Secondly, From the nature of a rule, which must be plain, and of a certain sense.

Thirdly, From the consideration of the persons to whom it is revealed, that they may believe it and do it. And,

Fourthly, From the consideration of the end and design of God in making this revelation to mankind, that it may be believed and practised by them.

First, From the consideration of the wisdom and goodness of God.

For sure it was most agreeable to the infinite goodness and tender mercies of God, to make every thing which he requires of us weak men obvious and clear. The importance of the duty implies its certainty, which is not to be found in phrases either doubtful or obscure. A just God will never require us to believe any article, or obey any precept, till we understand him and know what he means. A righteous God can expect nothing from us, but what he has given us the means and ability to perform. The Creator and Preserver of mankind cannot take delight in puzzling his creatures with darkness and ambiguities, and in points, too, where their souls are in danger. He is not a rigid master, who would reap where he did not sow. This would be a cruel mockery, unworthy of that Being who has brought life and immortality to light. I think it but justice to the goodness of God to affirm, that belief or disbelief can neither be a virtue nor a crime in any one who has no means in his power of being informed; and a righteous God will condemn no man for not doing more than he was able to perform. The all-merciful Being doth never require of us that which, after our most diligent search, we cannot find he requires. It is not consistent with his wisdom and goodness to make that necessary which he hath not made plain. It is evident, then, that the all-wise God could not intend to perplex and confound weak minds with subtleties, for the knowledge of which he has not given them suitable qualifications.

Secondly, This will be farther evident from the nature of a rule.

For, First, the true way to measure the essential properties of this or that means, is by considering its sufficiency for this end. For whatsoever is necessary to make any means sufficient for the obtaining its end, is to be reputed an essential property of that means, and nothing else. Now, because the end we are speaking of is the conveyance of the knowledge of Christ's doctrine to all those who are concerned to know it, in such a manner as they may be sufficiently certain and secure that it hath received no change or corruption from what it was when it was first delivered, from hence it appears that the means to know this end must have these two properties:—First, it must be sufficiently plain and intelligible. Secondly, it must be sufficiently certain to us; that is, such as we may be fully satisfied concerning it, that it hath received no corruption or alteration. If it have these two conditions, it is sufficient for its end; but if it want either of them, it must necessarily fall short of its end. For if it be not plain and intelligible, it cannot convey

this doctrine to our knowledge; if it be not certain, we cannot be assured that that doctrine which it brings down to us for the doctrine of Christ, is really such. Hence it demonstratively follows, that a rule which is not plain is no rule at all. Nor will God make a law binding, or the transgression of it a sin, until we know what it is. A just and righteous Judge will condemn us only for neglecting to do that for which he hath given us means and abilities to perform. An all-wise God cannot prescribe a means in order to an end, which he knows will not be sufficient to produce that end. Add to this,—Thirdly, that a perfect rule of faith and manners must with sufficient plainness and certainty contain all things necessary to be believed or done, in order to the end of our faith, that is, “the salvation of our souls” (1 Pet. i. 9). And agreeable to these things is that inquiry of St. Paul, “If the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise you, except ye utter by the tongue words easy to be understood, *εὐσημον λόγον*, how shall it be known what is spoken? For ye shall speak unto the air;” that is, vain and unprofitable words (1 Cor. xiv. 8, 9). And to deny this perfection to the Holy Scripture, which is our only rule of faith and the only treasury of divine revelations, is in effect to say, that all that our blessed Lord and his inspired apostles have taught us in the holy Gospels and Epistles is insufficient to make any Christian wise unto salvation; it being certain that that which is deficient in any one thing necessary to be believed or done, in order to our salvation, cannot produce that end.

Thirdly, This will be still more evident from the consideration of the persons to whom the gospel was revealed, that they might believe it and do it: for seeing when God Almighty condescends to make use of human language, he intends to be understood, and consequently makes use of words in their common acceptance; that when he designed to reveal his will to babes and sucklings (that is, to the ignorant and unlearned), he cannot rationally be supposed to do it in obscure expressions, or in dubious and uncertain words; that being to do it so, that they who were obliged to believe and do it could not know certainly what they were either to believe or do; hence must it necessarily follow, that the gospel must be plain and easy to be understood in all things which can be the duty of all men to know, in order to salvation; seeing God, saith the apostle, “willeth that all men should be saved, and come to the knowledge of the truth” (1 Tim. ii. 4). In order to that end, he must have given all men sufficient means to come to the knowledge of that salvation; seeing our Saviour sent his apostles to preach that gospel unto all creatures “which is able to make them wise unto sal-

vation," he must have required them to preach it so as that the hearers of it may be made "wise unto salvation;" whence St. Paul, in the name of them all, speaks thus (2 Cor. iii. 12): "Seeing then we have such hope [of the divine assistance, in execution of this our commission], we use great plainness of speech;" whence he infers in the next chapter, that "if the gospel they *preached* was hid from any *to whom it was preached*, it was only hid from them whose minds Satan, the God of this world, had blinded, lest the light of the glorious gospel should shine in upon them;" plainly insinuating that the gospel was not hid from any one for want of clearness in them that preached it, but only by reason of that blindness which Satan had wrought in them that heard it. And in the xivth chapter of his First Epistle to the Corinthians, he speaketh to the preachers of Corinth, delighting to speak in tongues unknown in the assemblies of their fellow-Christians, thus, for their correction and reproof, that in this they acted like *barbarians* and as "children in understanding; that they speak unto the air;" that they transgressed the great rule which they ought always to observe in speaking, to wit, the doing it to the *edification* of the hearers; that unless they uttered by the tongue *εὐσημεον λόγον*, "words easy to be understood," their hearers could not know what was spoken; that he himself, unless he spake by knowledge or revelation to them, could not profit them, and that, therefore, in the church he had "rather speak five words with his understanding" so employed, that by his voice he might teach others, than "ten thousand words in an unknown tongue." Now is it reasonable to conceive that after these things said for the reproof of others, he himself in writing to the churches should be guilty of the same fault? That he should speak unto the air, and so as not to profit, because his trumpet gave an uncertain sound? That he, in his Epistles, should write things not to be understood, and by which he might teach the church, and so be a *barbarian* to them that read them? And yet, if what he delivered in those Epistles concerning matters necessary to be believed and done, were not indited by the Holy Spirit, and by him delivered with sufficient clearness, both he himself, and that good Spirit which enabled him to write them, must be guilty of that very crime which they so sharply had condemned. Shall we then be guilty of such horrid blasphemy as to aver that the teachings of the all-wise God, designed to make men wise unto salvation, and to convey to them the knowledge of the truth requisite in order to that end, should be obnoxious to the same faults which the apostle so sharply doth reprove in the Corinthians? What would this be but to mend the word of God; to make it more useful than God has made it; to help the Holy Ghost; and to

teach the Almighty how to express himself; and in effect to say, that the wisdom of the Holy Ghost hath so indited the Gospel of Salvation, as to need his coming a second time with his infallible assistance, to teach men met in councils to declare it unto others in order to their salvation? The vile imputation which this assertion charges upon the all-wise God, our great Lawgiver, Jesus Christ, the Holy Ghost and the inspired apostles, is clearly demonstrated in my Sermon on these words, "We use great plainness of speech," &c., from p. 56 to p. 63.

This, Fourthly, may be demonstrated from the end and design of God in making this revelation to mankind: for, seeing an all-wise and all-powerful God cannot fail in accomplishing the end which he designeth to obtain; and seeing it is also certain, that the end of God in speaking to men what he conceiveth necessary to be believed or done in order to their salvation, cannot be obtained by speaking to them these things obscurely and ambiguously; hence it is certain, that God cannot be supposed, in matters of so great importance, to speak thus to those whom he designs to teach these things, since that end cannot certainly be obtained by speaking those things obscurely and ambiguously, but only by doing this plainly, and in words easy to be understood, and of a certain sense. Seeing, then, every wise agent pursues his end by the most proper and effectual means,—and writing plainly, and not obscurely, is the most proper means to instruct men by writing,—hence it follows, that the apostles must have used this means of instructing in their writings, or else they cannot be esteemed wise agents. The contrary supposition casts a vile imputation both on that blessed Jesus, who is the author and finisher of our faith, and upon that Holy Spirit by which the Scriptures were indited. For, first, if our great Lawgiver only taught by his apostles those necessary things obscurely in the Scriptures which are delivered as his laws to the church, and so were continually received by it, he acted so as no wise lawgiver ever did or thought fit to do. For do any of them make laws, in matters necessary to be observed by their subjects, so obscurely as that they shall not be obliged to obey them until they are interpreted by another law or another assembly? And shall he who is styled the Wisdom of the Father, be supposed to do what no wise lawgiver would choose to do? Secondly, if the good Spirit hath so obscurely delivered his mind in Scripture, that they who are concerned to do it cannot know sufficiently things necessary to be believed and done contained in it, without an infallible interpreter, he must have writ this book so as no understanding Christian ever writ any thing of the like nature: for did ever any wise Christian write obscurely what he thought needful to be known by them

whom he designed to instruct? Doth any good practical discourse want an infallible interpreter, or any system of the principles of Christian faith? Or do we not condemn in others the writing in this style in matters of this nature? And shall we lay that to the charge of the good Spirit of God, which we condemn in one another? Shall we say that he inspired them to write to others, that "they might know the certainty of those things in which they had been instructed" (Luke i. 4); and that they "might believe them, and, believing them, might have life" (John xx. 31); and yet contrived they should be so written as that they could not know the things they writ with any certainty, or obtain life by the perusal of them?

From what hath been discoursed, these corollaries do naturally and plainly follow.

First, That what is not contained in Scripture in such certainty and plainness as that all concerned to believe and know them in order to the obtaining their salvation, may not from Scripture be sufficiently assured that they are plainly and certainly delivered there as necessary articles of Christian faith and duty, cannot be a necessary article of Christian faith, it being proved,

First, to be contrary to the wisdom and goodness of God to require that to be necessary to be believed or done in order to salvation, which he hath not, with sufficient plainness and certainty, declared in Scripture to be thus necessary; for, as Mr. Chillingworth truly saith (chap. ii. sect. civ.), "Nothing is necessary to be believed but what is plainly revealed: for to say that when a place of Scripture, by reason of ambiguous terms, lies indifferent betwixt divers senses, whereof one is true, the other false, that God obliges men, under pain of damnation, not to mistake through error and human frailty, is to make God a tyrant, and to say that he requires us certainly to attain that end, for the attaining whereof we have no certain means."

Secondly, it is as plainly contrary to the essential properties of a rule of faith; they being these two, that it be plain, and certainly may be understood. And,

Thirdly, it is as clearly opposite to the declaration of God in Scripture, that all things there necessary to salvation are delivered to all concerned, that they may believe them and do them. For God being "willing that all men should be saved, and come to the knowledge of the truth," must be as willing to impart to them the knowledge of those things which are necessary to be known in order to their salvation: Christ being the common Saviour of all men, he must have provided means sufficient for the salvation of all them to whom his gospel was preached: he having given to his apostles commission to preach

his gospel to every creature capable of hearing and embracing it, and having said that they who did believe it should be saved, and he that believed it not should be damned, must have obliged and assisted them so to preach it, that every one that heard it might fully learn all that was necessary to be by them believed to salvation; since otherwise the promise of their salvation must depend on a condition impossible to be known; and unbelievers must be damned for what they could not know to be their duty to believe. And,

Lastly, this is proved repugnant to the design of God the Father, of the Son, and of the Holy Ghost, in revealing to us the things necessary to be believed and done for our salvation: for seeing this end can only be obtained by revealing those things so as that it may plainly and certainly be known by all who are concerned to believe and do them; and seeing every wise agent (and much more an all-wise God) must use the means most effectual to produce their designed end, that is, must deliver them with sufficient certainty and plainness, it follows, that what these have delivered must be delivered so as that all persons concerned to believe and do them may plainly and certainly know the true sense and meaning of them. And hence the excellent Bishop Stillingfleet (*Answer to N. O.*), after a long discourse of the means whereby to know the sense of Scripture without an infallible guide, having confirmed this doctrine by many solid arguments (pp. 99, 100), concludes thus: "To say that though the apostles and evangelists did deliver the mind of God to the world in their writings, in order to the salvation of mankind; although they were inspired by an infinite wisdom to that end; although all things simply necessary to salvation are contained in their writings; although a person used his sincere endeavour by all moral helps, and the Divine grace assisting him to find out in these writings the things necessary to salvation, yet after all he cannot certainly understand the meaning of them, to me appears so absurd and monstrous a doctrine, so contrary to the honour of the Scriptures and the design of Christianity, that if I had a mind to disparage it, I would begin with this and end with transubstantiation."

Secondly, Hence, also, it demonstratively follows, that how confidently soever some men may deliver several propositions as necessary to be believed in order to salvation, if they cannot prove them plainly and certainly to be revealed in Holy Scripture, they must be plainly guilty of adding to the word of God, and making that necessary to salvation which our one Lawgiver never made so.

In fine, that this is the avowed doctrine of the Church of England, is evident from her Sixth Article, which saith, "That

the Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor can be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." And also from her 20th Article, which declares, that though the "church be a witness and keeper of Holy Writ, yet ought it not to decree any thing against the same, or enforce any thing besides the same *to be* believed, for necessity of salvation." And from the 21st, which adds, that "things ordained by general councils, as necessary to salvation, have neither strength nor authority, unless they can be proved from the Scriptures." And in her form of *ordination of bishops and priests*, she requires them to profess they are "persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Christ;" and that they are determined out of the same Scriptures to teach the people committed to their charge, and to teach nothing as required of necessity to salvation, but that which they shall be persuaded may be contained in and proved by the Scriptures." And in her office for the 17th of November, she requires all her members to make of especial profession this one article, that Christ hath so abundantly taught us all religion and works in the written Word, that we need not believe or do any thing but only that which is there taught us. And in her first Homily on this subject, she teacheth all her children, that in the Holy Scripture is fully contained what we ought to do and what to eschew; what to believe and love, and to expect at God's hand; that from those books we may learn to know God's will and pleasure, as much as for this present life is convenient; that there is nothing spoke in dark mysteries in one place, but the same thing is more familiarly and plainly taught, to the capacity both of the learned and unlearned, in another; and those things in Scripture which are plain to understand and necessary for salvation, every man's duty is to learn them.—Hom. 2.

From all which passages it appears, that it hath been the constant doctrine of the Church of England,

First, That Holy Scripture containeth all things necessary to be believed or done in order to salvation.

Secondly, That what is not read there, nor may be proved thence, must not, by any council, church or person, be required as a doctrine necessary to be believed, or a thing necessary to be done for salvation.

Thirdly, That those things which are necessary to salvation to be believed or done, are so plain in Scripture, that it is every man's duty to learn them thence; and that we may learn them fully, plentifully and abundantly from the Scriptures, may prove

them by them, and may shew that they are taken from the Holy Scriptures; which it is certain we could not do unless they were contained in the Scriptures with sufficient evidence. Hence it is evident, what the excellent Bishop of Salisbury truly saith, that it is "a scandal to the Church of England to suppose that it hath any *peculiar* doctrines considered as the Church of England;" she having so expressly declared that she knows no other rule but the Gospel, and always appealing to that for the truth of any thing taught by her, and expressly requiring all in her communion to take the Scriptures for their rule of faith and practice; and that consequently the certain truth of any doctrine is not put by our Reformed Church upon its being the doctrine or the peculiar doctrine of the Church, but of the Scriptures.

I conclude in the words of the author of a Letter to Dr. Waterland, p. 16:

"I have the greatest deference for the doctrines of the Church; but then I must suppose that the Church designs to be understood, for otherwise her articles of faith will not be really doctrines, but words only: and as for our own Church of England, I can be very confident that she never once intended to bind any of her members to impossibilities, or expected to have her articles understood in any other than a Scripture sense; and, consequently, not to pin down men to the Athanasian sense, farther than it may be made intelligible and consistent with the true sense of Scripture."

APPENDIX.

Extracts from DR. WHITBY'S "Treatise concerning Original Sin," written in Latin, and translated into English by Henry Heywood. London. 8vo. 1739.

IF any one should say that all Adam's other sins are imputed to us, would he not appear to assert what is contrary to common sense? And yet the reason of the thing is the same: for we were as much in the loins of Adam, and he was as much the root of mankind, when he committed his other sins, as when he committed the first; nor was his first act of sin, or the will by which he consented, more ours, naturally, than his other actions or the will by which he consented to them.—Pp. 64, 65.

This opinion is contrary to conscience, which is the intrinsic rule of all human actions; for conscience is the internal judgment a man makes concerning his own actions, whether good or bad, and not concerning those of another. It is not said to accuse, condemn, reprove or torment me for any thing which was done before I was born, but for what I have done which I ought not, and from which I might have abstained. It will discharge the office of a witness with respect to all those sins which are truly mine, but it cannot attest that I did what was done by another some thousand of years before I came into the world. And, lastly, conscience requires repentance for all those sins which are properly my own, and render me liable to punishment: but who ever repented of a crime which was never in his power, or who ever was sorry for a sin committed by another person long before his own existence?—P. 69.

It is gathered from the inquiry of Christ's disciples, "Who hath sinned, the blind man or his parents, that he should be born blind?" and Christ's answer, "Neither hath he sinned nor his parents," that neither the opinion of Christ nor his disciples could agree with the modern divinity of the guilt and effects of original sin; for now original sin is by its patrons assigned as the fountain and original of all the miseries we derive from our birth. Why then should Christ, if he also was of the same mind, so plainly deny that sin was any cause of his blindness;

or why should his disciples, if they had taken it for undoubted that this blindness was the punishment of sin, yet hesitate with admiration about its original, and not be able to see in whom that sin resided, or to whom it was to be ascribed? If they had been of the same opinion with our divines, certainly they would neither have made these demands, nor would Christ have thus answered their inquiries.—Pp. 314, 315.

The orthodox Christians are agreed in this, that God granted Adam the pardon of this sin, and that it did not hinder his receiving him to favour. They reject Tatian, the Encratites, and others, as heretics, who opposed his salvation. But can any of the rules of equity allow that God, by the severest methods of justice, should revenge a crime he fully forgave its author, upon another who was no ways guilty of that crime, but by the imputation of God himself, and that for this only reason, because he was his descendant, though he was not born of him until after he was received to favour? Will the reason of things suffer that the guilt which was fully forgiven to Adam himself on repentance, should continue imputed to his posterity, who were neither partakers with him by their act, nor by their consent? Certainly, if Protestants would a little lay aside their prejudices, and be more consistent with themselves; would they but seriously reflect on what they often allege against the fiction of the Latins about purgatory torments, they would see that they make use of such weapons against those fictitious punishments, as at the same time give a mortal wound to the doctrine of original sin; for they oppose it with these, amongst other arguments, that the great and good God cannot exact punishment for a crime which he has pardoned; that this does not agree with those passages of scripture which teach us that God does not remember those sins which he forgives; that God blots out the sins of the penitent; casts them behind his back or to the bottom of the sea; that he removes them far from him, covers them, and does not impute them. They affirm also, that this is repugnant to many sayings of the fathers, where they assert, that when guilt is removed, the penalty also is taken away; that where there is forgiveness there is no punishment, but an exemption therefrom; that God looks on one who repents of his sins, as a righteous person who is free from sin; and that when he blots out transgressions, he leaves no scar, mark or sign of them, but makes a sinner to appear as it were sinless; with many other things of the same kind, which Daille has with great diligence collected, and which at the same time prove that God cannot blot out Adam's sin, and yet impute it to his posterity. It is in vain to say here that pardon was granted to Adam because he repented,

but that it is not granted to his posterity, because they have not repented; for to omit those things we have argued above, which are so obvious as not to be disputed, that infants might repent in him as well as sin in him, who does not see that this is to sport with the miseries of infants, and to suspend their salvation on a condition which is to them altogether impossible? For who can be ignorant that infants, who die before the exercise of their reason, can neither know what repentance is, nor that whereof they should repent?

There are many histories to be met with of persons who have exacted punishment of the innocent for their father's wickedness, and who have cut off infants on account of the guilty. This has been admitted amongst some nations in the case of high treason, although it is not allowed of by God, and they who have done the contrary have been thought worthy of praise. Cicero, who defends the thing, yet confesses that it is a great piece of severity, and seemed cruel to many, because the punishment descended to infants who deserved nothing; yet there is not any example to be met with, even of the most cruel tyrant, who having pardoned the author and taken him entirely into his favour, yet still thirsted after the blood of his children,—who drew his sword for the same fault on his innocent infants. And can we impute that to God, the best of beings, with relation to all Adam's posterity, without doing the greatest injury to the divine justice and goodness, which we can by instances demonstrate never came into the heart of the most cruel tyrant?—Pp. 345—348.

FINIS.

